

The Quarterly Journal

of the

Society of American Indians

"The honor of the race and the good of the country shall be paramount"

APRIL—JUNE, 1914

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Entered as Second Class Matter at the Post Office at WASHINGTON, D. C., in Accord with the Act of Congress, August 24, 1912

Subscription to Members in the United States, \$1.00 a Year. To Non-Members \$1.50. 40 cents per copy

The Quarterly Journal of the Society of American Indians.

The Quarterly Journal of the Society of American Indians is published every three months and issued as the official organ of the Society.

The editors aim to make the Journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech can not be limited. Contributors must realize that the Journal can not undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of the Journal is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal, such work of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

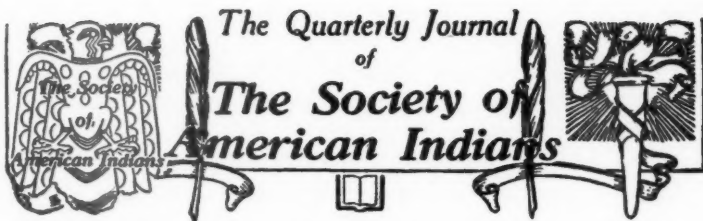
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"The honor of the race and the good of the country shall be paramount"

VOL. II

WASHINGTON, D. C., APRIL-JUNE, 1914

NO. 2

Editorial Comment

BY THE EDITOR-GENERAL

The Madison Conference Topic

THE Fourth Annual Conference of the Society of American Indians will be held at Madison, Wis., in buildings provided by the University of Wisconsin, October 6-11, 1914. Every Indian and every person of Indian descent, together with all friends of the race, have a right to be present. Indeed, all are cordially invited. There are great problems to discuss. A race undergoing a transformation for better or worse calls out for help and opportunity.

The Quarterly Journal suggests as the theme for discussion "To the American Indian let there be given equal opportunities, equal responsibilities, equal equipment."

The Indian cannot compete in civilization unless placed on the same footing as other men. An equal status is imperative. If the Indian does not become an *equal* before the law he will be robbed, plundered, trampled upon, and finally die out. This will not be alone his fault. To obtain legal equality the law must pave the way. There is a primary need, therefore, for legislative action. The legislative needs of the race need a thorough understanding. We have many times pointed out these needs. They should be carefully discussed at Madison and our demands given added power. We are not to demand a dozen new laws. In our endorsement of laws let us stick to those already demanded.

They are fundamental. Constant endorsement of bills that never are discussed in Congressional committees will not win respect or command attention.

At the University of Wisconsin we should discuss "Equal Opportunity for the Indian," in lines of agriculture, stock raising, trades, and profession. We should show what equal opportunities have given, the success that has come to men and women with equal opportunities, what others may gain with equal chance with the dominant race. The United States of America owes the American Indian an equal chance, Congress must give it, the people of the country must grant it, and a primary right of humanity.

Our second topic should be "Equal Responsibility for the Indian." We should show how the accession of power equal to that of other men brings with it an equal sharing of the duties of the country. We must provide a proportional number of teachers, doctors, lawyers, mechanics, ministers, authors, newspaper men, statesmen, public servants, inventors, musicians, painters, laborers, stockmen, and farmers. These must help support the Government under which they live in the same manner as other men. *The Indian must do things as well as other men and pay for every privilege he enjoys.* The old idea of Government support must be eliminated.

In order to get an equal chance to succeed, in order to be able to take on equal responsibility, *the Indian needs equal educational equipment.* This is a world where brain power counts. Knowledge is power, and ignorance, by the same token, is weakness. To succeed in civilization the Indian must have the same brain tools. Equal men can do the same things. Equal intelligence gives an equal knowledge of things. The Indian has shown special aptitude in a number of marked cases for high-grade intellectual work. Brain power wins when linked with strong character. An ignorant people always fade away in the presence of education. The Madison conference should carefully discuss the need of greater opportunities for brain development.

Let us go to Madison seeking liberty, equality, and fraternity. Let us point out how we may deserve these rights that free men should enjoy. Let us tell our people what

they must do to gain the opportunities of life that count for character and success. Then let our voices again call upon Congress to provide the laws needful for justice, opportunity, responsibility, and intelligent usefulness.



**The Lesson of
the Carlisle
Investigation**

NOT all the records of the investigation of the conditions at the United States Indian School have been made public. Until everything is known it is well for the public to suspend judgment where censure seems to fall upon individuals. We believe that we are well within our grounds, however, when we draw from the situation a lesson or two as admonitions for future administrators.

For some time the pursuit of certain policies has made the handling of Carlisle a difficult problem. Any superintendent would have had difficulty if placed under the same conditions, but then superintendents must guard the development of unruly elements where possible.

In the first place, the school has laid too much stress upon athletics. To get a school of Carlisle's grade in condition to compete in athletics with institutions of university rating has been no light task. To obtain athletes almost every method has been used, sometimes regardless of finer ethics. The importance of some of the athletes led them to feel that they could disobey regulations with impunity. Leniency with them on the part of the faculty led to bad discipline throughout the school. It is claimed that Carlisle for some time has not been getting the same proportion of students of good character as in former years. There must have been a reason, but Carlisle should never have been used as a reform school. It is unjust to the better grade of pupils, and not only unjust but demoralizing.

It is no longer necessary to demonstrate by means of a star football team that an Indian school can produce skill and muscle. It is necessary, however, to demonstrate that an Indian school pupil has been imbued with enough ambition to desire to enter a high school after he has graduated with

flourishes from Carlisle or any other Indian school. It is little short of criminal to permit these boys and girls to remain content for a minute with their childish education. To praise them for their accomplishment is an imposition. One in four of every Indian school's graduates should enter a high school. A football record is not enough for facing the world. That the physical instructor or coach should receive twice the salary of the superintendent is wrong. If the coach is worth \$4000, then the superintendent should be worth \$8000. Or, Is walloping the pigskin more honorable and necessary than earning a worth-while sheepskin? Indian schools should prescribe a *moral* qualification for entrance as well as requiring a physical examination. There should be a clean student body throughout. The full-blood Indian student should be given the preference, whether he ever reaches the third grade or not. Mixed bloods reared more or less in civilized surroundings do not need the schools supported by the Federal Government nearly as much as the real Indians for whom they were devised. The schools should be run for what they can actually do and not for a glowing report and padded statistics. And finally, the superintendent must command the respect of the students. He need not be a tyrant or turn to the other extreme, as a lax, easy disciplinarian to curry favor. But he should be eminently just, always kind, firm in his discipline, and honestly look to the ultimate interest of his pupils. There are plenty of good men who would be utterly crushed in attempting to superintend an Indian school. The task is a difficult one, and the man should be temperamentally fitted for the place if he hopes to succeed. Once the right man is found the students will be loyal to the end, there can be no doubt.

Carlisle is a great school. The good the school has done in the teaching of manhood and industry can not be measured. There should be no move to remove the school to the West. The opportunities for work and acquaintance with American life are not excelled elsewhere. An outing system is not possible elsewhere as it is at Carlisle. Training at Carlisle puts the boy and girl to the most severe tests. With the great opportunities for learning, for ac-

quiring thrifty habits and a knowledge of the white man's ways, there is also an opportunity to grow character in resisting the evils that beset the town and neighborhood of Carlisle. Carlisle is a great educational center, for besides the Indian school there are local institutions, a preparatory school, and Dickinson College. With all this for an uplift there are immoral influences in the town. Every youth who studies in the town runs the gauntlet of danger. The wonder is that more pupils do not fall victims. Those who win clean are a tribute to the moral efficiency of the school faculty, not to speak of inherent native principle.

The Carlisle Indian School, with its well-earned prestige, the spirit of its splendid graduate body, and with the support of the people, has now an opportunity to become something more than a mere eighth-grade grammar school. With a superintendent of high educational ideals, the school might raise itself to the grade of normal and preparatory schools and become the one great factor for a genuine educational advancement of the red race under the supervision of the Government. Industrial training is not enough, and the power that dogmatically enslaves the Indian to the mental development of his twelve-year old children has little vision or wisdom.

Let Carlisle advance and become the means of a great change in the intellectual status of the race. It can be done if the man can be found who is able to handle the situation as its importance demands.



Drug-Induced Religion

THE ancient Nahautl people of Mexico were acquainted with a drug that they called peyotl. Its habitual use led to the promulgation of a law by the Montezumas forbidding its use as a dangerous habit. The Spanish called the substance *peyote*, and by this name it is known to-day all through the plains region. Peyote has had a tremendous influence during the past decade among the Indians west of the Mississippi. The peyote religion has spread like wild fire among them.

More than all the labors of the missionaries, perhaps, it has led to an abandonment of the old native religious customs. The sacred war bundles, charms of all kinds, and ritualistic societies are given up for the new charm, the panacea of all ills, peyote.

Many times peyote is improperly called mescal. Peyote, however, is a small cactus with a root shaped like a short parsnip or long radish. It belongs to the *Anhalonium* or *Lophora* family of cacti that grows abundantly on the sandy, arid hills south of the Rio Grande. After the flower has matured and left a downy cushion at the top of the tuber, the top of the plant is pulled or cut off. This portion is known as the peyote button. The peculiar intoxicant contained in the plant and its pleasing effects render it a much-sought-for article. To govern its use "religious societies" are formed. A medley of Christian and native songs are sung to the sound of the peyote rattle. Constantly reiterated suggestions of good acts and the return of old ways are chanted, and after eating from seven to seventy buttons the devotee commences his dream-journey to mysterious worlds. Hallucination persists even after consciousness is restored.

Mexican traders derive a good income by selling peyote buttons, and there is a sliding scale of prices, depending on whether 500 or 50,000 buttons are purchased. The principal sources are in Texas.

Many Indians claim that peyote is a cure for alcoholism. As a matter of fact many former drunkards now leave liquor entirely alone using peyote, periodically, instead. Others use both forms of intoxication, neither one curing the other.

It is of interest to know that many intelligent Indians are addicted to peyote eating and that they participate in the peculiar religious ceremonies. White men are often seen with them, but it is to be suspected that these men are low grade and that they have a reason for getting on the right side of the Indians. Some of the Indians claim that peyote is the "bitter herb" of the Israelites, and therefore a divine gift. The peyote cult is well organized in congregations, and even has a fund and "missionaries" for spreading its doctrines.

Anhalonium lewinii, or *Laphophora williamsii lewinii*, commonly known as *peyote*, contains three alkaloids, anhalonine, mescaline, and alkaloid 3, besides certain resinous substances. The alkaloids react upon the nervous system as an intoxicant producing hallucinations. Missionary societies for some time have been laboring to prevent peyote eating, and now the Indian Bureau will endeavor to suppress its use on the grounds that it falls in the classification of an intoxicant.

The Journal of Religious Psychology, Vol. 7, No. 1, has a valuable article on the peyote cult of the Winnebago. The author of the article records the hostility of the tribe to the use of peyote when introduced by John Rave. The author continues: "It was apparently at a time when this hostility was at its height that a new convert, Albert Hensley, revolutionized the entire cult by introducing the reading of the Bible and positing the dogma that the peyote opened the Bible to the understanding of the people. . . . He, too, had been in Oklahoma for a long time. He brought with him many peyote songs, generally in other languages and dealing with Christian ideas, upon which subsequently Winnebago songs were modeled. He introduced, likewise, either baptism itself or an interpretation of baptism, and induced Rave to attempt a union with the Christian church."

According to the article, Rave's attitude was not satisfactory to Hensley, who in 1911 withdrew his followers from the original band. Rave believed primarily in the use of the drug for its curative purposes, and Hensley, apparently, for its application to religious exhortation. The use of peyote is rapidly extending, and its effect upon the mental and physical quality of the children born to its users ought to be noted with interest.



**Legislative Needs
of the Race**

THERE are several important facts that the Indian, the public, and the Government must face in dealing with this "Indian Problem." The Society, after three years of study and discussion, summarized some of its important conclusions in the third annual platform adopted at Denver, October 18, 1913.

All legislation, rulings, and orders that ignore the first principles that we have laid down will only result in further confusion. We wish to remedy the causes of abuse, injustice, and disability. Most remedial legislation only attacks the surface in order to change the face of matters. We desire to strike at the very root. Our Denver platform states:

Of all the needs of the Indian, one stands out as primary and fundamental. So long as the Indian has no definite or assured status in the Nation; so long as the Indian does not know who he is and what his privileges and duties are, there can be no hope of substantial progress for our race. With one voice we declare that our first and chief request is that Congress provide the means for a careful and wise definition of Indian status through the prompt passage of the Carter code bill. Our second request is based on the great legislative need of our race. Many tribes have waited for many years for money owed them, as they believed, by the United States. Without standing in court, our tribes have waited for years and decades for a determination and settlement of their claims through Congressional action, and the hope of justice has almost died within their hearts. They ought to know soon, and once for all, what their claims are worth. We urge upon Congress the removal of a great source of injustice, a perpetual cause of bitterness, through the passage of the amended Stephens bill, which will open the United States Court of Claims to all the tribes and bands of Indians in the Nation.

For reasons long evident and incontrovertible and in harmony with the policy of land allotments, we urge the prompt division in severalty upon the books of the Nation of all funds held in trust by the United States for any and all Indian tribes. We further urge that these individual accounts to be paid at as early a date as wisdom will allow. Annuities and doles foster pauperism and are a curse to any people that intends to develop independence and retain self-respect as men.

Our platform has other important provisions mentioned, but with the accomplishment of these general provisions, together with better facilities for education, the great end will be in sight.

Our requests, therefore, are these: First, a definite legal status, whereby every Indian may know how he may advance from the stages of wardship to complete citizenship; second, admission to the Court of Claims of all Indian claims, under the same rules as govern the claims of foreigners or

citizens; third, the division into severalty of tribal funds, so that each Indian may know and have a potential hold upon his individual funds; fourth, the means and encouragement for getting a higher education. The Indian race must produce more brain workers properly trained in high schools and colleges.



**The Horton Bill
in New York**

A BILL recently introduced in the New York Legislature "to amend the Indian law generally" contains so many evidences of extreme ignorance that its very worthlessness recommends it to notice. The only redeeming feature of the bill, known as the Horton bill (Assembly, 1245), is the provision making decisions of the Seneca Indian courts subject to appeal in the courts of the State. After the introductory paragraph, the bill reads, beginning with line 6:

The governor shall appoint two white persons, who shall be man and wife, lawfully married, to reside on each of the eight Indian reservations of the State. The man so appointed shall be the director of the agricultural and industrial work on the reservation for which he is appointed, and his wife shall be an instructor and director among the Indian women in the subjects of domestic science, proper living, and better housing conditions. Each person so appointed shall be required to learn the language of the nation or tribe among whom he or she is working during the first year of appointment. The compensation of persons appointed under this section shall be twelve hundred dollars per annum, payable by the State in the same manner as salaries of other officers and employees.

These provisions, probably drafted for Assemblyman Horton by Cary Hartman, a showman and general reservation nuisance, are nothing less than nonsense. In the first place, there are not eight reservations in the State unless the Poospatuck and Shinnecock settlements are called reservations. These tracts are on Long Island, and although there are many negroes living there having some degree of white and Indian blood, it is seriously doubted that there are more than ten persons who may safely be called Indians on these so-called reservations. To learn Shinnecock or Poospa-

tuck in one year would be an impossible task for there are not a hundred words remaining. These words are such simple substantives as, *alamoos*, *dog*; *houashami*, *greetings*; *mat-cik*, *turtle*; *wickoam*, *house*, etc. For the ten Indians who remained, the Horton bill would expend \$4,800 each year.

The actual reservations of Indians in New York State are Allegany Seneca, Cattaraugus Seneca, Tonawanda Seneca, Tuscarora, Onondaga, and Saint Regis Mohawk. The Oil Spring tract, near Cuba, N. Y., consists of a square mile, belongs to the Seneca nation, and is not occupied. The Oneidas have no reservation in the State. Perhaps Oneida and Oil Spring are included in the eight reservations specified by the proposed law, or possibly Cornplanter Reservation, over the line in Pennsylvania. The bill again overreaches itself and exposes the woeful ignorance of its ultimate framer, for no man or woman having the duties described, could learn the languages of the "tribes or nations" in one year. If they did in ten years, would this be teaching civilization and modern science? To compel the learning of Seneca or Tuscarora in one year is amusingly an impossible edict. The Iroquois verb is more complex than the Greek, and there is perhaps but one man, Mr. J. N. B. Hewitt, who could safely be called a master of the Iroquois dialects. "To be compensated in the same manner as any other State employee" is another bit of wording that shows an ignorance of civil government.

Many Indians were alarmed when this astonishing bill appeared. They felt that they needed no more charity, but were plenty able to look after their own agricultural and domestic affairs. They speedily took occasion to illuminate the legislative committees, and Mr. W. Clifford Shongo, a custodian in the Buffalo Historical Society, and a Seneca Indian, took pains to instruct influential men in the records of "Wild West Hartman," the principal backer of the bill. This was because the Indians gravely feared that Mr. Hartman would defeat their efforts to dislodge him from the reservation and that he would be made their instructor. The best friends of the Indian and the most intelligent Indians have no desire to have their destiny further influenced by any showman,

whose "smooth, oily tongue," to quote a victim in Toronto, "is a sure winner." But it did not win, and the Horton bill died in committee. The Indians were too active to let it have serious consideration.

Your editor has spent some time looking into the record of the showman-advisor of the Senecas. He has refuted more than once in the newspapers the tear-bringing statements of the showman, who profited by the charity dollars. And now, after many moons, a United States inspector has discovered a few things, a Buffalo judge has heard a few more, and the showman-teacher-philanthropist has been ordered to get off the reservation. The Indians have been slow to anger, patient, and long suffering, but at last charity had a limit. They have asked that he depart to fields where he can fool somebody else or consider reformation.



**The Indian
School Journal**

AMONG the score or more Indian school publications none impresses the Editor as better fulfilling its function than *The Indian School Journal*, edited by Edgar A. Allen, Superintendent of Chilocco Indian School, Oklahoma. *The School Journal* is tastefully and neatly printed on calendared book paper, permitting text illustrations in halftone throughout. There is nothing in *The School Journal* that gives the impression of padding for the sake of making up space. To the contrary, the magazine is "meat all through." Indeed, to condense space, much of the material published is set in eight-point type. The magazine fairly bristles with interesting and vital short articles gleaned from all sources, making it the foremost medium through which an extensive monthly survey of the Indian field may be known. "The Council Tepee," which is the Editor's department, contains short, vigorous editorials that are direct to the point. Editor Allen runs his sword straight for the vulnerable points of his foes, and he never seems to care who he cuts or what kind of a slash he will get in return,—not a bad characteristic, by the way.

We like *The Indian School Journal*, not only for its strength and the mass of information that it contains, but because it

looks like a publication issued by a professional press. It looks like business and carries none of the air of a periodical put out "for show."

The first insert page states that no one has been found who knows the meaning of the word "Chilocco." We should like to say that "Chilocco" is a word in a Seminole dialect meaning *horse*,—but, as the statement continues, "To a vast number of young people it has now come to mean *opportunity*." For hundreds of Indian boys and girls this is strictly true. The Chilocco Indian School affords a mighty opportunity of training for a life of success.



**The Soul of a
Movement is a
Personal Soul**

TO LIVE, any organization dedicated to the regeneration of mankind, to the promulgation of happiness, and the stimulation of usefulness in men must have a soul. Even the so-called soulless corporation must have a soul. The soul of a corporation, a society, or an organization of any kind must be *a man*, or *a group of men* whose singleness of purpose and unity of action is *dynamic* in character. These men, or the man forming the soul of the organization, must embody all the highest ideals of organization. A soulless organization is a body without a leader, an inert mass of men that either sinks into inaction or quarrels until no life is left. The soul is the essential part of any group of men who expect to gain results by their unity. Be its machinery, physical equipment, and business system ever so perfect and its regulations ever so modern, an organization that has no embodied ideal will miserably fail. To live there must be enthusiasm, inspiration, and a living response to the monitions of the corporate soul. That a society should follow the ideals of the man or men who best embody the society's ideals, does not destroy democracy. "Let the people rule," surely, but let their strength be added to the group of men whom they have elected to represent them in carrying out their great ideals. A leader is not necessarily a demagogue whose elevation means his personal elevation to honor. The tribute paid to a leader is a mere recognition of the value of the ideals he ex-

presses, and expresses to the world better than other individuals in the organization. A nation, a race, or a society honors itself in the eyes of the world by honoring in the highest degree its leaders. It destroys itself by failing to cooperate with them through a feeling that honor and appreciation rendered them will enlarge their personal influence, thereby giving them greater means for selfish power. A wise leader may accomplish epochal changes if he is willingly followed by earnest men imbued by high ideals. All history clusters about individuals. The history of every movement is the story of one man's work, or the work of a few kindred spirits. History is biography and great events bring to mind great men—the Revolution recalls Washington; the Rebellion, Lincoln; the French Empire, Napoleon; Rome, Cæsar; Macedonia, Alexander. Every great historic event has its great man who embodies its ideals. The greatness of the ideal depends largely upon the man who expresses it; its effectiveness does immeasurably.

The man, the ideal, the soul, these three as a trinity, must not be starved by an overdevotion to the physical body of a movement. There must be a fountain head and a true consciousness. An unconscious man, like a soulless organization, may live for a while, but not long. Some one else must feed and finance it, but still it has no power of initiative, no ability to construct. With the body and the mind must be linked the power of *soul energy*. Here is something for this Society and every society to consider deeply and earnestly. It is life-medicine and must be taken.



**The First Assistant
Commissioner** THERE is a quiet, painstaking worker down in Washington, who for a number of years has thoughtfully given his time to the interests of the Indian. He has none of the marks of a politician, but patiently labors on, following high ideals. Even his enemies commence to admire him. Mr. Edgar B. Meritt, the Assistant Commissioner of Indian Affairs, is this painstaking worker. He has the faculty of getting honestly and logically to the bottom of things. For the Indian

he wants justice and a fair chance. The newspapers that once slung criticism at him now gladly express their admiration. And, what was this criticism? It was the claim that Mr. Meritt was "a part of the old ring" and "a left-over of the Bureau machinery." But Mr. Meritt has shown that he is in no ring, either political or pugilistic. His fighting is not the scheming, crooked fight of a ring politician,—it has been so clean that the very best influences in the country are glad to claim him as a friend. It requires a man with a heart of steel and nerves of adamant to withstand the pressure brought to bear against an official in the Indian Office. The Assistant Commissioner stands this pressure and does not flinch. With him right is right and wrong is wrong. In time his critics discover this and then appreciate his steadfast principles. How well will office rules, the laws of the country, and the desires of politicians allow Mr. Meritt to labor as he wishes for the uplift of the red race? The people of the country must see that he has moral support in every worthy plan of action.



**The Curse of
Alcohol**

THE Indian has no hereditary resistance to rum. It courses in his veins as in a child's. Woeful ills have come upon the red man because of drink. The Indian's brain and body were never meant to hold alcohol. Alcohol rots the mind and brings on disease. It starts the way to death. The Indian who drinks curses himself, curses his neighbor, is a traitor to his race, and a destroyer of the human kind. Alcohol drinkers, by poisoning the life-forces within them, plot against the health and mental power of their children. The children of drinkers are born cursed. It is little wonder that the drunkard may not enter the kingdom of heaven. He destroyed what God made. Alcohol deceived the red man into selling his country for a pittance, it has robbed the race of health and resistance to disease. The noble red man as a drunkard is a savage indeed. He is worse; all men of all races who drink are race murderers. The Indian Commissioner sees the truth and has launched a great crusade against rum. The truth he sees is God's truth. Let all men take heed.

The Editor's Viewpoint

The American Indian—What Is He?

Indians Have No IN THE early days an Indian was
Definite simply a native of the American continents,
Legal Status having received his name through a mistaken notion of Columbus. There was no trouble in determining what an Indian was in those days of the first contact. Even as late as the middle of the last century there was no trouble in such matters. Beginning with the early fifties up to 1881 legalists found it easy to classify a man as an Indian if he was of Indian blood. Then came the Dawes bill, and matters grew more complex because it seemed necessary that they should. What an Indian now is is a tangled ball of red yarn having as a nucleus the Federal Indian Bureau. Just whether an Indian is on the inside of the ball next to the core or hanging on the outside as a stray bit of lint all depends upon the Indian, his tribe, upon the laws of the State in which he lives, and finally upon the rulings of the Indian Office.

At present we are beginning to understand that changes in methods of living and changes in the law have taken place to such an extent that it is difficult to determine when an Indian is an Indian and when he is not. A confusion of terms involving actual blood and legal status serve constantly to confuse us. A descendant of a German immigrant, though of pure German blood, living as a citizen of this country, is not a German but an American, legally speaking. His foreign ways of living and thinking all change and even his bodily form becomes modified. The German has thus become Americanized, though he remains proud of his descent from the great German stock. His rights as a citizen of America are not impaired because of blood extraction, and in the ordinary affairs of life he thinks of himself only as an American. He is enabled to do this at the very outset because in coming to America *he has cut loose from all the legal ties of his fatherland*. He found it better to do so.

But can an Indian cut loose? Degree of Indian blood, tribe, location, treaty provisions, legal rulings, all influence the answer. The Indian thinks he has certain rights right here, and he will not as a rule give them up to become even an American in the legal sense. I know of an Indian of pure blood who cut loose from all home ties, forgot his mother tongue, passed through white schools, is a scholar and a gentleman. He lives with the whites, teaches the whites, and labors earnestly. But he is a full-blood Indian and can not become a citizen because of his tribal affiliation. He is a "full-blood," living to all intents and purposes as a citizen and yet not one. Rev. Sherman Coolidge's experience is that of other Indians. He is an Indian of the proudest stock and most honored families of the Arapahoe. Yet another full-blood Indian from Alaska, Mr. Louis Shotridge, of the University of Pennsylvania, according to law is not an Indian. Indians in Alaska are not Indians but "natives" and not under the Indian Bureau. The difference in status is shown by comparing the Indians of similar conditions and of like capacity in the various States. Indians in New York, though only descendants on the mother's side from an Indian woman five generations back, are Indians, though fifteen-sixteenths white. In Oklahoma mixed-bloods are given certain rights not enjoyed by full-bloods, but all Indians of Oklahoma are potential citizens. Indians having allotments in Nebraska are citizens. Citizen Indians resident in Illinois are without restrictions of any sort as Indians; in Wisconsin they are wards of the Nation. Indians in Maine are wards of the State; in New York they are wards of the State and the Nation. In some States allottees are citizens while others are not. One fact is significant: *No series of grades has ever been established that in a uniform way will lift the Indian from a state of pure wardship up to complete citizenship, with all rights, duties, and responsibilities of such.* The first plank in the Denver platform of the Society of American Indians points out this fact, and for three years this Society has been agitating the passage of a bill that would clarify the law, bring into being a new code of law, and pave the way for order, definite classification, and full justice.

As matters now stand, the so-called "Indian law" is only a mass of hodge-podge legislation that happened to get through Congress or which sprang into being as the result of emergency conditions. The country owes the Indian something better.

**As the World
Changes Men Must
Change** THE name "Indian" and the condition of the Indian depends entirely upon where he happens to live and not necessarily upon his education, ability, or character. What we call an Indian to-day is the result of a series of experiments and a subsequent modification by environment. The wonder is that there is anything left to call an Indian. There are those who mourn that the old Indian type is passing away and that his art and craft are being swept away. Many sentimental white men and women cry out the pity of it all. To ask a practical question, Would these same good-hearted friends be willing to say that they would like to go back to the days of Queen Elizabeth, or hie back to the time of Chaucer? Do they feel that the loss of the simple arts of early England are not paid for by modern invention? If it is too bad that the Indian is changing and has lost his arts, it is just as melancholy that white men do not spin with a simple wheel, weave with a wooden shuttle, cut wheat with a sickle, and use armor for evening suits. My white friend who is shocked to see me upon the lecture platform without a buckskin shirt and a hat filled with feathers, to be perfectly consistent, should strip off his own clothes, paint his ribs blue, and gnaw on the thigh bone of an ox while he listens to my harrangue. Then he would be as his ancestors were in the good old days of pagan Briton land "when men were men," before the Romans came, and before William of Normandy grasped the shores of Albia in his mailed fist. It is a wise man who knows that times have changed and bring new ways of living. It is a sane man who sees that we do not all live in the pages of Cooper or in the days of Samoset. The Indian who lives to-day, and with keen eyes plans to live to-morrow, has no time of bewailing the passing of old ways. He can plow better in a suit of blue jeans and eat better from a linen-covered table. Indians always wanted some-

thing better than they had. If this were not so, when the traders came they would not have taken cloth. They tried to make cloth in the old days and some of the tribes succeeded in a limited, primitive way. They always wanted cloth and were glad when they could get it. The pottery vessel gave way to the copper kettle, the flint blade to a steel knife, the bow to the gun, the pictograph to roman script or the printed page. *Improvement came and was accepted because it was needed.* The three hundred thousand Indians surrounded by the hundred million whites must conform to the conditions that the whites have brought. There is no other way, and unless all men should suddenly develop extreme altruism, unless ideal conditions could come, the Indian cannot remain as his fathers were. A band of white men holding a tract of land and living as the men of Cæsar's time, for example, would not exist very long in this modern day. Their lack of knowledge, their old way of thinking, their lack of legal status identical with that of the country in which they lived, would bring on a speedy perishing. *A changed world, changed conditions, changed circumstances, demand a people changed so as to be in harmony with their surroundings.* The animals of ten thousand years ago have become extinct and to-day we dig up their bones and call them names that require a college education to understand and pronounce. These animals went to nature's scrap heap because they would not or could not learn how to live as changed conditions came upon earth. Shall the Indian go to the scrap heap of nations because his conservatism has solidified his brain and paralyzed his powers for advancement? Or shall the verile blood of a noble race assert itself by arousing its men to an awakening that sees with wide-open eyes the bare facts of the struggle of life?

Character
Sketches

IN THESE modern days how can any Indian be an Indian? To summarize the various characters in parable, let us picture the Indians of two or three classes. Hon. Cassius Leopard is an Indian according to the laws of the land. He is a member of a great church, he is a politician, has certain commercial interests, is a member of a big fraternity, is in a cer-

tain unpleasant position that he desires to remain covered, and is more or less compelled to do the bidding of certain politicians whose influence he needs. Now, in such a mixed state of affairs, is Mr. Leopard an Indian primarily? Is he first of all loyal to his church, is he most loyal to his party, is he standing up for the Criterion Oil Company, is he controlled by the Knights of Pythias, or is he a frightened servant of Senator Hesa Grafter? To whom is he loyal first and foremost, his own tottering position, his political interests or his tribe and race? Is such an Indian an Indian? What interest has he in common with the uneducated Indian of the Rocky Mountain foothills?

Sit-Still-Always is another type of an Indian. He belongs to the Oilland tribe, which owns a great tract of mineral land. Mr. Sitstill lives in a little cabin built by white carpenters. It is quite dirty inside and slops are seen around the doors. Sitstill does not work any more than he has to. The rentals from his allotments furnish enough money to feed and clothe him. His children go to school five hundred miles away. It does not cost him anything. He does not worry about their education. Once in a while, however, he likes to see them back home, for his heart is a father's heart and he loves his children. Sitstill sees the whirl of civilization all about him. Its products are welcomed by him, yet he feels that they are foreign things. He feels himself an Indian and wants to act differently from the whites. Certain bad whites give him plenty reasons for holding white ways in contempt. Certain others he admires. In fact, he is rather confused, and becomes an inactive spectator, merely looking on to see what will happen next. It never occurs to him that he should make anything happen that is useful to other men. Then he goes to the peyote lodge and dreams away the night in a ceremony that fills his mind first with rainbows, great wheels of color, then visions of the old days when buffaloes were plenty. By-and-by he journeys up in his drug-born dream to the land of the Great Spirit and there sees signs and wonders. He is a great man, a big man; he is conqueror, and the white man is a weakling who shall perish. The next morning he feels different. He recalls

Strong Buffalo, his grandfather, who earned his own living shooting antelope and selling skins to the traders. Strong Buffalo never received Government rations and never sang peyote songs. Strong Buffalo was a great man,—both white men and Indians agreed upon this,—and the white soldiers watched carefully when he got angry at the settlers who squatted on his tribal land. Strong Buffalo did things well and did them himself. Then Sitstill said to himself, "I do nothing but eat and sleep; I live for the fun I can get out of life and do things to make show of my money. I only belong to my tribe because I get money out of it at the agency building." Is Sitstill an Indian? What has he in common with Dr. Nahuatl?

Dr. Martin Nahuatl was born on a reservation, but was taken away when a child. He grew up with the boys and girls in a large eastern town. He brushed wits with them and took many a prize in school. Later, he went to college and finished in a professional school. He knew in a vague sort of a way that he was an Indian, but that fact never bothered him. He loved his race for its history and independence. He was of it and out of it, and not in it or with it. All his life interests, when he became a doctor and settled in Detroit, were centered in the community in which he lived. He was a part of the great country, a voter, and a taxpayer. His heart loved his Indian people, however, and he did his utmost to help them. His appeals to Congress and through the press counted heavily for bringing relief. Dr. Nahuatl has no reservation property; he cannot talk his tribal tongue; he never dressed as a Geronimo or a Red Cloud. Can it be that he is an Indian? What is he? Our answer will have to wait.

Out in Nebraska lived two Indian boys. Both graduated from an Indian school. John Ironheart was not a great success at school, but he did have a good reputation for honesty and thrift. After his school days he returned to his reservation and started to develop a farm and raise a few head of cattle. He plodded on, saving his money, planning wisely, and working every day. His wife had a day-school education, but had learned many good things from the

missionary's wife. She had the same spirit as her husband and helped him as earnestly as she loved him. Their circle of interest was small. It centered about a desire to live cleanly and comfortably. They had no great desire to help anyone else. They were just plain, hard-working, good people and a credit to the reservation. John's brother Garfield wandered away from the reservation and joined a circus, for he was a good man in the saddle and could rope a steer in great style. Later, he drifted into a Mississippi valley town and got work in a livery stable. By a streak of good luck and his own keen wit he became a partner in the business. Every year he gets a check from the agency office back home, but that is his sole reservation tie. As for a love of race he has none. He may talk of it sometimes, but it is only rhetoric. What interest has he with his brother or with any other Indian?

Mr. Charles Always-Working has a neat home on his reservation. He learned the carpenter trade at Hampton. He has a practical education, but learned that to keep his mind from rusting out that he had to keep on reading good books. Charles gives liberally of his money to help needy causes. He stands by his people and defends them wherever he goes. The world respects Indian blood more because he does. But his life is not one of talking only; he is a worker in a big shop, where he has a highly paid position. He heads the Tribal Betterment League and has made a great society of it. Yet, the tribal council never has asked his advice; they call him "White Man's Heart." Is Charles Always-Working an Indian? We believe that he is in the most honorable sense, for he grows with the times and responds to its call. No matter what his people think of him, he holds on to his highest ideals of right and remains loyal to the tribe's true interests. The world is better because he lives, and all Indians interest him, whether Sioux, Chippewa, or Navaho.

The Indians I have pictured are only composite types wrought out of a great mass of Indian humanity. There are more types than these. Our aim has been to show how differently situated an Indian may be and how far the inter-

ests of Indians may diverge. Yet, judged by standards of blood, all such persons are Indians. Can it be that the great tie of common blood, descent from ancestors who were America's first occupants, and the natural patriotism that springs from such an interest is great enough to awaken these men and women to a sense of personal duty to the whole race? Our answer may be that this all depends upon individual character. What are the mental and moral qualities of Indians? How far has the old-time strength of character been preserved in its civilized milling? To what extent have the agencies of the Government, the Indian school, and the mission sought to develop the needful qualities of heart and brain that go to make for noble character? Who has failed, the Indian or his white teacher? Have either failed?

**The Common
Interest**

TO-DAY the mass of Indians have in common several unhappy conditions, viz: reservation misery, uncertain legal status, no standing in the Federal Court of Claims, lack of equipment to exist efficiently in competition with the white race, this coming through a lack of educational training of a higher standard. Changed conditions therefore demand the gradual abolition of reservations, the individual apportionment of tribal moneys, the separation of Indians into stated classes, each leading to one higher until full citizenship comes, the exercise of the rights of citizenship and the assumption of its full duties, and the training of a normal percentage of Indian youths in the high schools and colleges of the country. In short, the complete merging into the life of the country is the only salvation for the race. Many Indians do not recognize the cause of their misery; many of their white friends do not see it. Many Indians do not agree as to the remedies; the people of the country have so far failed to give them relief completely.

In the old days an Indian was a member of a tribe of his kind. His associations were limited by his tribal life, and his interests outside were few. He had heard in a vague way of other men and other tribes a thousand miles away, but he cared nothing for them and even imagined them only

partially human. His tribe was the "real human race." The tribesman was anxious to achieve glory for himself and to bring honor to his tribe. He joined a secret society to gain power, he kept a bundle of mystery medicines, he made mysterious charms, sang for his war bundle in the "Association of Warriors," and prided himself upon his strength, his fleetness, and the potency of his charms. He was clannish and had scant sympathy for the enemy over the hills. The coming of the white race alone brought the consciousness of a broad racial identity that overstepped tribe and confederacy. It was easy to see that red skin differed from white; it was easy to see that the methods of production, the ways of thinking, and the moving purposes of the white invaders differed from those of all men having red skins. But the coming of race consciousness never brought race solidarity. Some cynics, of course, say, "Oh, well, the Indians could not stick together. They joined the whites and fought other tribes of their own kinsmen and helped destroy their own race." Quite true, my friend, Mr. Cynic. And likewise, the white race could not stick together. The French tribe joined the Algonquin tribes and tried their best to kill off the English tribe. All the white tribes from Europe tried to kill each other, thereby helping to destroy their own race. So, *race consciousness never did bring universal race solidarity*. The division of loyalty splits fine to the very individual. This all goes to prove that race interest, race ties, race loyalty, are altogether dependent upon external circumstances. *The moving force within men is not racial blood, but the attainment of ideals*. Ideals know no respect for race or blood. Many men may have the same ideals. Tribes and bands, or individuals of unlike nationality, may band together for the attainment of an ideal that is of advantage to all. The American nation is an example of a striving for an ideal in government; the Church of Rome in religion; the Socialist party in international political unity; the Standard Oil Company in commerce; Esperanto in language. All these bodies of men, striving to attain an ideal, ask not what race a man belongs to, but how much he believes in the ideal it embodies. But a race of men and their descendants

may be so situated that they have just reason for uniting in a common cause. The Indian, we believe, has upon the grounds before stated. Out of this belief sprang the Society of American Indians as a race organization. Its purpose is to attain three great ideals for the American Indian, not only in order to benefit the Indian but to benefit the great American people.

These ideals are: First, *the obtaining of rights equal to those of the governing powers*. This ideal seeks out an equal opportunity to compete with other men and to enjoy the same privileges that they do. The Indian deserved all his rights and every power for achievement, liberty of action, and chance for success that any man in civilization has. Second, *the American Indian, as interpreted by this Society, asks for equal responsibility*. With equal rights must come an equal opportunity to serve the greater nation and all the human race. With the power that comes, comes the duty to use that power for the betterment of others. The Indian must be a producer, a worker, a builder, a maker of things, a grower, give largely of his fortunes, and do it consciously and intelligently because he wills to do it. Third, *the Indian in order to have equal rights and to perform equal service must be equally equipped. Education is that equipment*. If the Indian is not equally educated he never can equally succeed. A child's school will not make a man's brain. There must be a chance to attain this education. Not every one need take a college course, but as great a percentage of Indians must do it as the whites. The civilization of a people dwells in the few whose minds have grasped the opportunity to expand and rise to a height where great visions are seen and in which better things are discovered. Men of this stamp are the pillars that hold up humanity from the sink holes of savagery. Without them any race would fall again into primitive brutality, anarchy, and ignorance. The Indian must have his towers of strength, and they must be as lofty as those of any race. There is no hope in the rusty guy wire that stretches between the Indian Office and the agency building. As many Indians have been hanged by it as saved by it. No, the Government cannot be



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your pillar of strength that lifts you. The Indian of character, whose education gives him mental muscle and whose character lifts his vision high, alone can win for the red man the respect he should have.

**The Indian-American
and His Duty**

AN Indian is a human being having like passions with other men, a descendant of the aboriginal race of America, and a product of a changing environment. The modern Indian is not the old-time Indian. A change has taken place and a growing chasm to-day separates the American Indian from the Indian-American. Whatever the treaties say, whatever the laws of Congress say, the rights of the Indian-American, judged by the standards of the ethics of race development, are not the same as those of the American Indian of the early day. The rights of a man differ from the rights of a child. *Changes in environment have modified rights.* A new day has brought a new duty. It remains for the Indian-American to respond to this duty through his devotion to the three ideals we have mentioned,—equal opportunity, equal responsibility, equal education.

The Society of American Indians was formed that such ideals might bring about a common interest. The success of the Society and the fidelity to these ideals on the part of men and women called Indians is a supreme test of the strength that remains within the Indian-American. It measures his development and records the effect of civilization.

With the Passing of Puritanism the Red Man Comes

By ALNOBA WAUBUNAKI

LONG before 1620 the men of Dawn Land had heard of the pale invaders from across the big salt sea. Long before that time, many of the native Americans had seen the strangers. Many were the wild tales, too, that they had heard about them, and sometimes as they thought about these matters they feared that even the Dawn Land (New England) by the Sea of Big Storms might be invaded, for as yet few white-face strangers had come among them. So they feared, and in their fearings knew not whether to hate the pale people from across the big salt sea or to welcome them. The Magwas (Mohawks) of the Long House people had told of two divisions of the strangers and of two great kings who sought dominion, and the Magwas made war upon the invaders of the north. But could the men of Dawn Land resist them? Most truly the men of the Dawn were brave, but their wars were little wars, and a thousand men never came against them in battle save the Magwas, who cared only for tribute and not dominion.

In the south the armor-coated adventurers of Spain had ransacked the country for treasure and had brought ruin, misery, and disease wherever they had gone. In the north the eager French had brushed aside the frightened tribes and lied them into becoming allies. Then they sought to lay claim to all the country there and labored hard for trade.

Wherever the invader came, north or south, he cried, "Give, give, give." Wherever the invader came, with him came sober-faced men in long black robes. Plunging through tangled morass or trackless forest, these earnest men had sought out the villages of the red men and cried "Repent and be baptized!" And as they spoke they held before the eyes of the frightened people a strangely wrought medicine sign, the sign of the four directions. So some were baptized, but others were sullen and looked upon the sign as the symbol that the invader had come to claim all there was of the four directions and to claim by conquest. Then did the hearts of the red men grow very bitter, and they were tormented by suspicions that as time went on seemed well founded.

With the men of the Dawn Land down by the Sea of Big Storms a frightful year had passed. Like two preceding years it had been a holo-

caust. The woodlands all about Patuxet were strewn with the bones of men and women and children. All along the little creeks the villages were silent, and grass grew in the paths. In the settlements far back the men were lean with the ravages of the plague, and only a little corn had been harvested. Almost had the survivors forgotten the stories of the wonderful invaders that pressed about them in the lands of other tribes. Then without warning, in the moon of the first snow, a strange sight greeted them as they gazed into the offing. A great white-winged bird—or was it a winged canoe—floated into vision. Could this be the awful Chebi, that once invisible had crushed the nation in his maw until the spirits of the dead howled wild for revenge in the black shadows of the forest; was it the Thunder Bird, that mighty Manitou, and was he angry, or was it a peaceful messenger of the Great Manitou come to rescue them and make the land fragrant with flowers and the air ring with the laughter of happy children?

Long and earnestly did they chant their invocations and send up incense smoke on the prayer fires in the clearings. "If the mystery is good, O mighty Manitou, haste its coming; if it is madjip, O Manitou the mighty, help us destroy it." Thus did the men of the Dawn Land pray.

Then they saw that indeed it was a big canoe, and that men were within it, and that the men had white faces. Wild their hearts throbbed and all the tales of the invaders came to their minds, and as the big canoe came nearer they were filled with panic. Their hearts grew stern and sullen, and bitter rage gnawed sharp at every breath. Manitou the mighty had forsaken them.

Aspinet, the chief, the hot-headed one, spoke: "Your fears are well founded, men of the Dawn Land. They, the strangers, have landed. They carry long, black thunder poles that roar as they speak and smoke. Then do men die. See, even I, Aspinet, am wounded, for as I showered my arrows upon the stone-coated men my warriors fled, and alone I fought until the thunder pierced me, and I, too, ran, for who can fight against such mystery? Let us wait, for they are yet in the big canoe."

By the big boulder at the inlet, at the sheltered cove, the smaller canoes moored. The people of the big canoe were in them. Out of the canoes and onto the rock came the people and then went ashore. The pale people had made a landing.

From hidden places Aspinet's spies watched. Strange it was that the invaders had no signs of the four directions. Strange they were but few, and their children and their women clustered about them. They looked not like fighting men, even though they had the thunder

poles. Strange they did not clutch at the rocks and cry, "Gold, gold, where is gold?" And what was this gold that pale invaders seek with staring eyes? Is it the charm of happiness that they suffer so to find it?

The bold young men and the wounded chief scouted the forest and howled into the night like evil ghosts to frighten away the strangers, but they were not frightened.

Then, a few days later, Samoset came and said, "Be quite, ye fools of Nauset! These men are not like others of their kinsmen. I, Samoset, have lived in the north among the invaders and I have hunted with them and sold them fish. I know. Let me go to them for you and cry welcome, for they are not come as fighting men, as you yourselves have seen."

Into the camp of the strangers Samoset went and with outstretched hand he spoke. "Welcome, Englishmen!" So did Samoset speak.

Later came Squanto to teach the strangers how to grow bread corn and how to live as foresters in the Dawn Land by the Sea of Big Storms. In the long excursions into the wilds Samoset was the interpreter for the strangers, and his presence was the guaranty of peaceful travel and of successful quest.

In this manner did the men of the *Mayflower* ship meet the men of Dawn Land, and so were they welcomed and fed by the men of Dawn Land.

Time went on and more strangers came and the Dawn Land people faded away with the shrinking of the forest until now only a few descendants remain in small places and call themselves Penobscot, Passamaquoddy, and Abenaki.

The struggle to exist in a strange environment has been a hard one, and the new customs that are thrust upon them are full of inconsistent ways, yet they have not failed to observe the strength and wisdom of the *Mayflower* people and their descendants. They have made great laws and erected machinery and live in great stone houses. They preached virtue to all men.

True it is that there are evil outgrowths in the ways of the Puritans, and these evils have made Puritanism a by-word among the people. Puritanism was not all pure, for, while it sought to build upon pure ideals, these ideals were colored by the sentiments of men and women who knew little of the real joy that is found in the activities of life that are pursued for very love of life. The Puritan sought to be useful and good and sought to restrain those who would seek pleasure and beauty. This idea was the extreme reaction of the evil conditions in England and on the Continent, where for selfish purposes the evil forces gathered about them all that was beautiful and alluring in art and

humanity and sought out of useful things to pervert their natural designs to evil courses.

But the good, the beautiful, the true, and the happy are forever inseparable. Each is an attribute of the other, and men may be neither good nor true without being happy and beautiful.

From the false ideals of the Puritans the people of the Dawn Land suffered much. There were wars and bloodshed. The children and the women of the red men were murdered and burned, as in that frightful massacre on the Mystic River in April, 1637. There was no knowledge that the red men themselves might have a viewpoint and a right to own and occupy that which the Creator had given them. The Puritans forgot many things that were taught by their Lord, whom they worshiped. Thus it was that their preacher, Increase Mather, rose in his pulpit the religious day and, lifting his voice heavenward to the Creator, said: "We thank thee, Lord, that on this day we have sent six hundred heathen souls to hell!"

To-day there is no such idea of humanity. Only the ignorant and undeveloped among men are thus vindictive. The higher ideals of men teach them to save other men, to understand other men, and then to work with them for a common purpose.

Puritanism has influenced the new world greatly, but just as the Indians fed, clothed, and sheltered the little defenseless Puritan band in the stormy winters of 1620-21, so has the Indian fed and sheltered in a large measure the greater race that grew from it. It has done this at the cost of life and of land. Little remains, comparatively, to the men of Dawn Land and their brothers to the west. But their influence remains, and the heroic virtues of the red man are rapidly becoming those of the new race that seeks to find better ways of life and more natural forms of happiness. The modern American seeks the forest, the camp, the out-door world; his children emulate the red children and seek to know the lore of the natural world as a part of it—and not as the earlier white men, priest-taught, did, as creatures above nature.

And so the people of Dawn Land have now dwindled. From the pale invaders they have learned much of evil and of good. It is only where they have learned good that they have lived. The big ships have come, they have unladen their passengers, and since then there has been a never-ceasing stream. It will be a good thing for the red man to learn their ways and learn well, but the ideals of the old life that are noble and strong must never be forgotten. These great ideals must conquer the intrusive race.

After all, the sins of the Puritans, who saw themselves only as the children of heaven and all else as servants of Satan, were human sins.

Yet, believing themselves purified, their error to other men was more defiling than war or famine. The civilization that followed that of Pilgrim, Puritan, and Cavalier became in a great measure a selfish one that drew power to the individual through favorable situations in physical being or legislation. In the great desire to grow, acquire, and achieve much they forgot much and left undeveloped the best within man's soul. The mistake of this civilization even now makes the race at war with itself; its fever-active brain acts like a subtle intoxicant spurring activity, and the ruddy glow is but a hectic flush,—yet there is no knowledge of this. True, there is not of necessity a deadly disease, for right thinking and equal development of natural endowments will effect the cure. Even now the change is coming. Old ideas are changing and being expelled like worn-out, disease-eaten corpuscles that are eliminated to give place to new cells and new blood that brings health. The self-repression, false sentiment, self-worship, self-consciousness, the false covering, shall be swept away. Even now the yellowed lungs, filled with hardened lumps, poisoned by boxed-in air, cry out in their sickness for the ozone of the hills. The lifeless skin, clammy with clinging poisons, gasps for the friction of air and oxygen as food. The enervating body coverings, the steel bands, the tight foot wear, the smothering hat, all must go. Water must fill the throat, not wine. Food must be crushed by strong jaws and not supped like a chemical paste. Nature must use its resources, perform its functions within itself by effort. The body is good; the God made it pleasing to look upon. The sin is in hideous grotesque covering.

Though he made his own mistakes in thinking, the red man learned more error through the false things taught by the teachers of "civilization." In his natural desire for exhilaration he drained the poisoned cup and sold his birthright for more. Disease eats at his vitals and his eyes grow dim. He cannot survive in a civilization that is not a part of himself. Even so, clinging to his ideals, though sickened and sinful with the evils of the new way, he holds himself unconquered. And well may he feel unconquered.

Though the last of the red men perish, and a reddened sun sinks in a misty horizon to leave a blackened, starless sky to mourn his fate, yet shall the red man not be conquered. He shall live in his ideals. The river, the mountain, the valley, the lake, shall sing back the names he gave them. The form of limb and figure shall be returned to men, for the very bones of the white man shall change and his muscles become those of the red man; the color of his skin shall become coppered and his nose shall yearn for the smell of forest mold and the perfume of the pine. His feet shall ache for the prairie sod and he shall for-

sake his boxlike house for a tent home by the brook. He shall sing the sounds of the wind and the waterfall, and his heart then shall cry out in thanksgiving to the new-found God. Then shall he seek in the treasured lore of the red man the virtues that made the red man in his soul a matchless man, and finding virtue he shall cry, "My God, what have I done to this man who is no more!"

But in those days men will have learned that to give and not to get is the highest right of man. Then shall they have learned that to do things of value is greater than not doing things. Righteousness, they will learn, means doing, uplifting, giving *actively*, and not merely in refraining *negatively*. In those days men shall have learned that Puritanism fails where it means repression and negative virtue, and that Deity and Nature triumph when men follow their call.

Then, in those days, the new American shall have learned what it truly means to love wife and child, neighbor, country, and God.

Then, in his journey out into the morning, with bronzed chest this new American shall sweep out into the waters in his birchen canoe a *Red Man*.



My Race Shall Live Anew

By ALNOBA WABUNAKI

My race yet lives,—it shall not die,
It has a mission to all earth
And will the cong'ror only heed
My race shall proove its sterling worth.

Unchain the red man, make him free
To struggle and to claim his own!
The world shall find beneath his skin
Staunch human flesh, good blood and bone.

Give freedom to the red man's mind,
Provide the tools with which to hew,—
To carve his way as other men;
And then my race shall live anew!

*The Fathers of the Republic on Indian Transformation and Redemption**

By GEN. R. H. PRATT

IT seems to me best that we consider now and always the earnest and official views about Indians and their welfare coming from our greatest rulers who have had responsibility for their care and progress in civilization.

President Washington said:

"I cannot dismiss the subject of Indian affairs without again recommending to your consideration the exigencies of more adequate provisions for restraining the commission of outrages upon the Indians without which all specific plans may prove nugatory. To enable by competent rewards the employment of qualified and trusty persons to reside among them as agents would also contribute to the preservation of peace and good neighborhood.

"If in addition to these expedients an eligible plan could be devised for promoting civilization among the friendly tribes, and for carrying on trade with them upon a scale equal to their wants, and under regulations calculated to protect them from imposition and extortion, its influence in cementing their interests with ours could not but be considerable.

"I add, with pleasure, that the probability even of their civilization is not diminished by the experiments which have thus far been made under the auspices of Government.

"The accomplishment of this work if practicable will reflect undecaying lustre on our National character and administer the most grateful consolation that virtuous minds can know."

President Jefferson said:

"In truth, the ultimate point of rest and happiness for them [the Indians] is to let our settlements and theirs meet and blend together, to intermix and become one people. Incorporating themselves with us as citizens of the United States is what the natural progress of things will bring on; it is better to promote than retard it. It is better for them to be identified with us and preserved in the occupation of their lands than to be exposed to the dangers of being a separate people."

President Madison said:

"The peace and friendship of the Indian tribes of the United States are found to be so desirable that the general disposition to pursue both continues to gain strength.

*A paper read at the Philadelphia Local Meeting of the S. A. I., Feb. 14, 1914.

"I am happy to state that the facility is increasing for extending that divided and individual ownership which exists now in movable property only to the soil itself, and of thus establishing in the culture and improvement of it a true foundation for a transit from the habits of the savage to the arts and comforts of social life."

President Monroe said:

"Experience has clearly demonstrated that independent savage communities cannot long exist within the limits of a civilized population. The progress of the latter has almost invariably terminated in the extinction of the former, especially of the tribes belonging to our portion of the hemisphere among whom loftiness of sentiment and gallantry of act have been conspicuous.

"To civilize them and even to prevent their extinction it seems to be indispensable that their independence as communities should cease, and that the control of the United States over them should be complete and undisputed. The hunter's state will then be more easily abandoned and recourse will be had to the acquisition and culture of land, and to other pursuits tending to dissolve the ties which connect them together as a savage community and to give a new character to every individual. Their civilization is indispensable to their safety."

President John Q. Adams said:

"As independent powers we negotiated with them by treaties; as proprietors we purchased from them all the land which we could prevail upon them sell; as brethren of the human race, rude and ignorant, we endeavored to bring them to the knowledge of religion and letters. The ultimate design was to incorporate in our own institution that portion of them which could be converted to the state of civilization.

"We have been far more successful in the acquisition of their lands than in imparting to them the principles or inspiring them with the spirit of civilization. But in appropriating to ourselves their hunting grounds we have brought upon ourselves the obligation of providing for them with subsistence, and when we have had the rare good fortune of teaching them the arts of civilization and the doctrines of Christianity, we have unexpectedly found them forming in the midst of ourselves communities claiming to be independent of ours and rivals of sovereignty within the territories of the members of our Union.

"This state of things requires that a remedy should be provided, a remedy which, while it shall do justice to those unfortunate children of nature, may secure to the members of our confederation their rights of sovereignty and of soil."

President Jackson said:

"While professing a desire to civilize and settle the Indian we have

at the same time lost no opportunity to purchase their lands and thrust them further into the wilderness—two policies wholly incompatible. By this treatment they have not only been kept in a wandering state but been allowed to look upon us as unjust and indifferent to their fate. Thus, though lavish in expenditure upon the subject, Government has constantly defeated its own policy, and the Indians receding farther and farther have retained their savage habits.

"If they submit to the laws of our State, receiving like other citizens protection in their person and property they will, ere long, become merged in the mass of our population. If they refuse to assimilate they are doomed to weakness and decay."

President Grant said:

"The proper treatment of the original occupants of this continent, the Indians, is one deserving of careful study. I will favor any course toward them which tends to their civilization and ultimate citizenship."

President Cleveland said:

"The conscience of the people demands that the Indians within our boundaries shall be fairly and honestly treated as wards of the Government and their education and civilization promoted with a view to their ultimate citizenship.

"I would rather have my administration marked by a sound and honorable Indian policy than by anything else."

Governor Seymour of New York said:

"Every human being born upon our continent or who comes here from any quarter of the world, whether savage or civilized, can go to our courts for protection, except those who belonged to the tribes who once owned this country. The cannibals from the islands of the Pacific, the worst criminals from Europe, Asia, or Africa, can appeal to law and courts for their rights of person and property—all, save our native Indians, who, above all, should be protected from wrong."

Bishop Whipple said: "Indians are the noblest of the savage nations, and more susceptible than any other to Christianizing influences."

The Analectic Magazine for February, 1813, said:

"It has been the lot of the unfortunate aborigines of this country to be doubly wronged by the white man, first, driven from their native soil by the sword of the invader and then darkly slandered by the pen of the historian. The former has treated them like the beasts of the forest; the latter has written volumes to justify him in his outrages.

"The former found it easier to exterminate than to civilize; the latter to abuse than to discriminate. The hideous appellations of savage and pagan were sufficient to sanction the deadly hostilities of both; and the poor wanderers of the forest were persecuted and dishonored, not because they were guilty but because they were ignorant."

John Adams, in a letter to Thomas Jefferson on the 28th of June, 1812, gives this as his expression of the value of any research to discover the origin of the Indians:

"Whether serpents' teeth were sown here and sprung up men; whether men and women dropped from the clouds upon this Atlantic Island; whether the Almighty created them here, or whether they immigrated from Europe, are questions of no moment to the present or future happiness of man. Neither agriculture, commerce, manufacturing, fisheries, science, literature, taste, religion, moral nor any other good will be promoted or any evil averted by any discoveries that can be made in answer to these questions."

Mr. Beecher said:

"The common schools are the stomachs of the country in which all people that come to us are assimilated within a generation. When a lion eats an ox the lion does not become an ox but the ox becomes lion. So the immigrants of all races and nations become Americans, and it is a disgrace to our institutions and a shame to our policy to abuse them or drive them away."

I have taken the foregoing from the columns of a little newspaper printed at one of the Indian schools during and prior to 1885. There are those in the audience who worked in the printing office, who set the type, printed, addressed, and sent out over the country the paper containing these great thoughts designed to guide a Nation. A goodly number of those present were under the care of that school and are greatly indebted to the spirit and purpose of the school for what they have become, and who will testify that these declared purposes of the greatest leaders of the Republic were constantly pressed upon them as the guide and rule of their lives. Sentiments accentuating these principles went into every edition of the paper. Let me quote a few:

"We have found that with little training and with an improved knowledge of English and of English ways Indian boys and girls have values sufficient to gain a welcome to our civilized homes, and if the building can only go on it will certainly lead to higher values and homes of their own, and this, too, in the midst of surroundings that will support them and carry them forward to the perfection of civilized life."

"The solution of the Indian problem is to be secured by bringing to bear upon the Indian more than all else the school of experience. If we really desire to civilize him we must surround him with appliances of civilization, just as we teach a boy to swim, not by putting him into water ankle deep, but by sending him into a sufficient quantity of water to enable him to swim. It is not only possible but practicable to envelop Indians, old and young, with such civilizing influ-

ences as will make them all useful and civilized. The appliances will have to be ample and in many cases very strong. Education should be enforced when necessary."

"The great trouble is that we hold our Indians on reservations, segregated and away from the opportunities that make and keep all others well civilized and useful. We educate some and then we kill the life and hope that we have put into them by sending them back to their segregated and reservation life. The German, the Irish, and man of every other nation, goes where he likes in this country, but the Indian even by our so-called education receives no encouragement to go anywhere or be anything else but an Indian."

"The point to be reached in Indian educational work is the placing of all the youth in schools and yet have no Indian schools. Purely Indian schools of any and every sort either on or off reservations will never complete the work. The necessary broadening of experience and competition is lacking. Our every message to the Indians is 'You are a separate people and must so remain. You may improve a little in your civilization and your affairs generally, but you must remain tribal Indians.' There will be no complete success until we break up this seclusion and give to them the same rights we give to the people of every other nation."

"Individual ability and individual accountability should be the aim of every school and every industrial and other effort for the Indian."

"Always keeping the Indian from the tests of civilization and citizenship never produces anything of real value to them or to us."

"At least fifty industrial schools for Indian youth, with 300 to 500 students each, should be established at once at points sufficiently remote from their reservations to insure regular attendance of pupils. These should be in industrious communities, and the children, as rapidly as they can be prepared, should be placed in good families to learn, practically, agriculture and the other industries of civilized life, and to attend the public schools with the children of our own race, in which they find welcome everywhere."

"If we do not educate Indian children to our civilized life their parents will continue to educate them to their aboriginal life."

"The Indian tribes, languages, and reservations are combinations against the first law announced to man at the creation, directing him to be fruitful, multiply, and replenish the earth. They are in every way inimical to the Indian because they stand as a wall separating him from the knowledge and industry which is the only sure life and health of men."

"The day of real progress for the Indian will begin when each Indian becomes an individual and an organized unit in himself to make

the most of himself that he can. It does not appear from either the present or past conditions that tribal units, organizations, languages, or characteristics are calculated in any degree to forward the civilization or well-being of the individual Indian."

"One of the greatest hindrances to the Indian in his transit from barbarism to civilization is his entire exclusion from the experiences of practical civilized life. Unless we can make our Indian school systems build Indian children out of and away from the experiences of aboriginal life into the experiences of civilized life in all its varied forms and competitions, we shall not succeed in making capable citizens. Experience and full opportunity to compete and compare is the most important school."

"We shall end our Indian problem not by feeding our civilized life to the Indians but by feeding the Indians to our civilized life. If we are to have one people in one home one must absorb the other. In this case there is no question which."

These utterances of the long ago are far more pertinent now than they were originally because all Indian schools and all Indian management have been whipped into line to contribute their results to the tribe instead of to the Nation. I trust that my bringing these old views before you will be accepted as a fulfilment of my promise to occupy twenty minutes. My feeling about it is that I could not offer anything just now that would be more timely.

The fatality of violence and the disease and death born of hopelessness and mistreatment are strewn abundantly all along the trail of our dealing with the Indian, not through any fault or weakness of the Indian, or because real civilization harms in any way, but solely because we have not listened to and been guided by the Golden Rule methods our greatest Presidents urged.

We have levied taxes upon our own people, raised and expended on account of the Indians five hundred millions of dollars, catering to a false system of control which forces them to continue in tribal masses. We continue to enlarge this indurating system at increased expense, refusing to listen to the wisdom of the fathers, and are decoyed by the voice of many sirens who live and fatten on exploiting and consolidating Indianism under many guises.

All men of every race are born blank. What is writ into them or omitted to be writ after birth is what makes them capable or leaves them a burden. Parents, guardians, and the Government are responsible for the writing and its quality and intention.

Let me in closing submit for your pondering what Lowell through Hosea Biglow said: "The great American idea is to make a man a man, and then to let him be."

*The Assimilation of the American Indian**

By FAYETTE AVERY MCKENZIE

Ohio State University

TO THE descriptive scientist who paints his way through the series of race conflicts—through the history-long tragedy of the contacts of conqueror and conquered—there comes an artistic glow as he contemplates the relation of the white man and the red man in the United States. If such a scientist were here he might delude his academic soul into the belief or hope that learned phrase and happy illustration would lull him to-day into the elysium of gentle but pleasing uselessness. But such if not the desire or intent of the writer of this paper. The topic in his mind is concrete and involves action. It is summed up in two phrases: (1) the obligation of the Nation to the Indian, and (2) the obligation of the universities in general, and of the sociologists in particular, to furnish the scientific basis for the Indian policies of the Nation.

The first basis scarcely needs comment; we have forced upon the Indians the status of wards, and therefore cannot divest ourselves of the responsibilities which devolves upon trustees and guardians. The second thesis must remain in abeyance until we have assurance that there are sociological principles which are applicable and of imperative importance. This paper therefore rests upon the first thesis of national obligation as one conceded, and leads to the second thesis of university obligation as a corollary of the general contents of the paper itself. But it cannot be understood except in relation to these two dominant ideas.

My topic really is the topic of the Indian problem of to-day. As a Nation we are at least ostensibly engaged in the progress of assimilating the Indian. This is fundamentally a sociological problem, but what interest have the sociologists taken in it? It may be that limited knowledge or permanent introspection has given me a false notion, but you will allow me to say that my voice seems to me like the voice of one crying in the wilderness, with almost no response from the ranks of those who should long ago have done the great work which would have made my humble endeavors unnecessary.

I want if I can to sum a situation, and to place upon my hearers something of the great sense of responsibility and duty which has been

*From an address delivered before the American Sociological Society, Minneapolis session, 1913. Reprinted by permission of the *American Journal of Sociology*.

with me almost constantly for the last ten years. Perhaps any one of you could have solved the problem alone in that space of time, but I warn you that my weakness or little success will be no excuse for your inaction in the future. I trust that the imperative in my tone may not seem offensive. No one more than I realizes the killing pace that is set for the sociologist. But he that hath eyes let him see, and him that hath ears let him hear. The possibility of salvation for the Indian races lies in the hands of those who have vision and hearing. If there be any imperative resting upon the sociologist it will not be because I presume to pronounce it, but because he both sees and hears and is a sociologist.

In passing let me say my views are wrought out of my own experience. My theory has been hammered out on the slow anvil of some actual endeavor and some direct association with the people I would serve. Incidentally, it might not be amiss to suggest that one of the great reasons for direct service on our part in the social movements of the world is that we may rectify, if not actually create, the splendid body of theory which we are to transmit to our students. It is very questionable whether theory uncontaminated by endeavor remains good theory. It takes years of patience before you can begin to know an Indian, and therefore before you can begin to get first-hand knowledge of the *human unit* of your problem.

A well-worn formula tells us that when two races come together the fate of the weaker is summed up as extermination, subordination, or amalgamation. As a matter of fact history would suggest a judicious mixture of all three. Nevertheless, a fourth object has been evident on the part of the conquering Caucasian from the days of the first discovery of America. Missionary objects have been to the front. The missionary believes in assimilation—either in time or in eternity. But the efforts of the missionaries for three hundred years—shall I say four hundred years?—have seemed to be the efforts of those who write upon the sands of the shore of the sea. The disappearance of the tribes from the days of Eliott in Massachusetts to those of Zeisberger in Ohio has constituted a tragedy which has almost no acknowledged explanation. The optimism of Eliott shines to-day against a background of almost complete failure, so far as bringing his Indians into the permanent life of the United States is concerned. Zeisberger's personal experience sums up the point I wish to make. On Christmas Day, 1788, he wrote in his diary: "The chief thing which gives us joy and courage is this, that the Gospel . . . is not preached in vain. . . . It opens the hearts and ears of the dead and blind heathen and brings them life and feeling." His biographer tells us, how-

ever, in the end that Zeisberger's life "seems a sad one. It was his fate to labor among a hopeless race. In his last years he could see no lasting monument of his long labor. Even the Indian converts immediately about him were a cause of sorrow to him." Zeisberger's permanent Indian villages in Ohio have long been forgotten. From the point of view of incorporation into the life of the Nation, Zeisberger's efforts must be acknowledged a failure.

We have no time at this point to state or to discuss the reasons for this fact; we do not affirm or deny that the fault lay with the missionary. It is sufficient to say that, in accordance with the general rule, despite the white men's religion, the red men died away in the presence of the white man's civilization. And yet we may say that gradually or rapidly policies of extermination and subjugation overrode the efforts of religion. Missionary endeavor did not have a free field to prove itself. The soldier and the merchant rode with the missionary and made themselves not less evident to the Indians than did he.

The ever-growing friction between the races reached its climax in the middle of the nineteenth century. The cost in money and lives was enormous. Down to 1866 our Government had spent half a billion of dollars on Indian wars. We killed off Indians at a cost of a million apiece. The relative futility of war strengthened the hands of the believers in assimilation as opposed to extermination, and so we have in Grant's administration the beginning of the "peace policy."

The first Board of Indian Commissioners intrusted with the inauguration of this new policy struck the first clear note of governmental philosophy which we find. Their altruistic devotion and their business capacity have long been recognized. Their scientific insight, however, will constitute their greatest claim to a place in history, when history is correctly written. They believed that assimilation was possible, but that it would come about only through the living together of the two races. The initial step in the upward movement lay in the bestowal of a common language. Education then was the keynote, and to-day it remains the keynote of any scientific policy. The salvation of the race and the efficiency of any Indian policy are equally dependent upon it. Doubtless the board relied a little too strongly upon the power of language, but yet it remains substantially true that difference in language bars intercourse and mutual understanding, and so preserves both the differences in customs and the artificial antipathies which hold the races apart.

The "peace policy" in most of its practical details was built up out of many bits of endeavor made during colonial and later days, and it was defended and utilized for very utilitarian objects. The Secretary

of the Interior on this latter point filed his belief that it would be "cheaper to feed every adult Indian now living, even to sleepy surfeit-ing—than it would be to carry on a general Indian war for a single year." Thus as a matter of fact a policy of stimulation has all too frequently become a policy of pauperization. Assimilation has been replaced or supplemented by slow extermination. Peace became an object in itself rather than the instrument of progress.

Francis Walker in 1874 declared that the "peace policy," at least in its actual working, was not a policy, but a mere expediency. No great constructive advance had been made. He maintained, on the contrary, that the act of 1834 which provided for segregation of Indians and for Indian self-government "was the outcome of a sound and far-reaching statesmanship." The "peace policy" as supplemented by the Congressional resolution ending the recognition of Indian tribes as nations "struck the severest blow that remained to be given to the policy of 1834, in that it weakened the already waning power of the chiefs, while yet failing to furnish any substitute for their authority."

Possibly we may say to-day that the two great results that accrued from the "peace policy" were the ending of Indian wars and the new impetus given to Indian education. The next period began about 1887. Not until 1876 had the appropriation for education reached \$20,000, but in 1886 it passed one million. In 1887 the Dawes Act marked the new era in its provisions for bringing about individual allotments of Indian land and for the admission of Indian allottees into citizenship. Along with these movements there came a demand for the "vanishing policy," a phrase which was intended to mean that discriminations and privileges peculiar to the Indian should as rapidly as possible be done away, and he should at the same rate be admitted to full citizenship and equal opportunity to share in the economic, legal, and political life of the country. Carried to its logical limits the "vanishing policy" goes a long ways along the path of assimilation.

To-day with the churches increasingly active, with the Government appropriation for education running close to \$4,000,000, with individualized holdings of land, and with citizenship an accompaniment of such holdings, you will tell me that assimilation is surely provided for, if not already achieved. I recite these things, however, that you may discriminate between the form and substance of things.

Consider with me, if you will, three groups of facts, those of blood mixture, of legal status, and of education. We shall then have a suggestion, if not a measurement, of the extent to which assimilation has gone.

With regard to blood we shall follow the facts as analyzed by

Roland B. Dixon, of the Census Bureau. Since 1890 the Indian population has increased from 248,000 to 265,000, or about 7 per cent. Of the present population Dr. Dixon reports 58.4 per cent as full-bloods and 35.2 per cent as mixed-bloods, 8.4 per cent being unknown as to blood. Doubtless the mixed-bloods are more numerous than they will acknowledge, but in any event we may say they constitute at least two-fifths of the total Indian population. Moreover, mixed marriages are more often fertile, result in a larger number of children per family, and a larger proportion of these children survive. Dr. Dixon believes that "unless the tendencies now at work undergo a decided change the full-bloods are destined to form a decreasing proportion of the total Indian population and ultimately to disappear altogether."

It is probably safe to say that so far as the blood of the race is to survive it will survive through amalgamation. But amalgamation is not assimilation. An Indian in the eyes of the law continues to be an Indian until the proportion of Indian blood is very slight indeed, and his own insistence upon his Indian blood continues still longer. From the social point of view the mixture of bloods has little significance. The blood that determines the legal status and social environment is the blood that tells. Ofttimes the mixed-blood is farther from, not nearer to, social assimilation than is the full-blood. Even the adopted white man is cut off from white civilization to a greater or less extent. Law and custom are stronger than blood. Complexion, real or imputed, is for the Indian a barrier which he scarcely may surmount so long as law and custom remain unchanged. But when law and custom are satisfactorily changed, the fact of physical amalgamation will greatly accelerate the process of real assimilation.

The legal and political status of the Indian is particularly unfortunate. Tens of thousands of Indians have been allotted. Most, but not all, of these are nominally citizens. Custom and Congressional action have given citizenship to tens of thousands of others. For purposes of Congressional representation 73 per cent of all our Indians are accredited as "taxed" Indians. In all the United States there are only 71,872 not so taxed. This certainly looks like rapid if not complete assimilation. But I beg you to look again past the form to the substance. Let me quote my own analysis of the situation as given in the *Journal of Race Development* a year ago:

There is no necessary connection between taxation and citizenship. The Indian may swell the population for the Congressional district, he may be counted a taxable, and yet be substantially and, apparently, legally, debarred from citizenship. No one knows to-day what the status of the Indian is. Even such facts as we do know present such a diversity of situation in the different States that no general statement can be made for like classes in different parts of

the country. But this might be condoned if the status of the Indian in each State was understood either by him or by the general public. Doubtless even Congressional enumeration as "taxed" carries an Indian (if only he knows he is one of the number so classed) far along the road to citizenship; he becomes relatively at least a "potential" citizen. . . .

So long, however, as we have taxed Indians and non-taxed Indians, citizen Indians and non-citizen Indians, independent Indians and Indian wards, and so long as we have every sort of combination of these classes, and further, so long as we have neither certainty as to classification nor definiteness as to the status when named, just so long we shall continue to have a condition of confusion in Indian affairs intolerable alike to Government and Indian. Indians of like capability and situation are citizens in Oklahoma and non-citizens in New York. Allottees are citizens in Nebraska and non-citizens in Wyoming. In many cases in the same State some of the allottees are citizens while others are not.

I know an Indian admitted to practice law before the Supreme Court of the United States who was compelled to appear before an agent for examination as to his competence to manage his own property. That agent later went to the penitentiary for graft. Do you wonder that the Indians resent the impossible situation and the perpetual humiliation in which they are involved? Do you call this assimilation?

The situation with regard to education is very similar. The expenditures for Indian schools as compared with the general Indian budget has increased from one-half of 1 per cent in 1877 to 26.9 per cent. I believe that this proportion should continue to increase. Of the 88,000 Indian youth, 50,000 or 56.3 per cent are to-day found in some school. Of the children between ten and fourteen years of age, 71.4 per cent are in school; 71.2 per cent of all Indians can speak some English, and 45.4 per cent can read and write to some extent. The ability of the youth to speak English rises to 84.2 per cent and ability to read and write rises to 77.2 per cent.

I consider it a great achievement to have effected so complete an introduction to the educational system of our civilization. But we must in all honesty recognize that it is for the great mass of Indians merely an introduction. An Indian attorney, now well known and prosperous, last year in a public address in Columbus gave us a most interesting bit of personal experience when he told us what an amazing impression he had of the English language and of our civilization after years of attendance upon our Government schools. It is our rule to require the youth to go to school until they are eighteen, and not infrequently they continue in school until they are twenty-five or more, and yet the advanced Government school is a grammar school. The great mass of the children get very much less. No attempt is here made to appraise the industrial training given in the Indian schools.

My object is simply to reveal the inadequacy of the schooling to prepare the Indian for successful competition in the world of business affairs and for a genuine participation in the thought and aspirations of our civilization. Is it any wonder we are afraid to trust an Indian with full control of his land and property?

Let us stop a moment and summarize. The Indian race is fast reducing the purity of its blood, but the Indian blood predominates and holds the succeeding generations out of the national thought and out of Caucasian social control. No one is free until he shares in the thought which controls his social life. The mixed blood in custom and tradition is Indian, or raceless, which is worse. The Indian has no defined status. Taxed, he may or may not be a citizen. If taxed, or even if a citizen, he may have few or none of the privileges and immunities of a citizen; he may not—ordinarily he does not—have the control of his property. If he is not a citizen, he is incompetent to sue or be sued, and is not even a competent witness in court. Even whole tribes of Indians, every individual of which may be nominally a citizen, have no standing in court, and have no right to sue for their claims, even in the United States Court of Claims. And in the third place, though we spend on an average about \$100 per year on every Indian child in the Government schools, and demand from them not less than twelve years, and sometimes hold them far beyond their majority, yet the limited few who get an advanced education do not by the Government policy go beyond the eight grade of our public schools.

Now may I state my thesis? The Indians are *not* assimilated. The assimilation of one race into another and surrounding race means bringing them into a full share in the life and thought of the latter. They must become constituent parts of the Nation. They must be units of the new society. John S. Mackenzie, in his *Introduction to Social Philosophy*, has stated the point I wish to make in these words:

When a people is conquered and subject to another, it ceases to be a society, except in so far as it retains a spiritual life of its own apart from that of its conquerors. Yet it does not become an integral part of the victorious people's life until it is able to appropriate to itself the spirit of that life. So long as the citizens of the conquered state are merely in the condition of atoms externally fitted into a system to which they do not naturally belong, they cannot be regarded as parts of the society at all. They are slaves; they are instruments of a civilization of which they do not partake. Certainly no more melancholy fate can befall a nation than that it should be subjected to another whose life is not large enough to absorb its own. But such a subjection cannot be regarded as a form of social growth. It is only one of those catastrophies by which a society may be destroyed. In so far as there is growth in such a case, it is still a growth from within. The conquering society must be able to extend its own life outward, so as gradually to absorb the conquered one into itself; otherwise

the latter cannot be regarded as forming a real part of it at all, but at most as an instrument of its life, like cattle and trees.

I maintain that the Indian has not been incorporated into our national life, and cannot be until we radically change a number of fundamental things. We must give him a defined status, early citizenship and control of his property, adequate education, efficient government and schools, broad and deep religious training, and genuine social recognition. We must give him full rights in our society and demand from him complete responsibility. There is not time to-day to put these principles into a concrete program. The important thing is to recognize and publish the principles.

The Indian to-day, the great mass of them, are still a broken and beaten people, scattered and isolated, cowed and disheartened, confined and restricted, pauperized and tending to degeneracy. They are a people without a country, strangers at home, and with no place to which to flee. I know that there are thousands of exceptions to these statements, but yet they remain true for the great majority. The greatest injustice we do them is to consider them inferior and incapable. The greatest barrier to their restoration to normality and efficiency lies in their passivity and discouragement. We have broken the spring of hope and ambition. Can it ever be repaired?

It is readily to be seen that success will depend upon the accurate utilization or release both of external forces and of internal forces. The white race through government, industry, and religion must do its full part, and the red race through initiative and race leadership must also do its full part. I cannot make too clear, definite, or positive my belief that this problem is an exceedingly delicate one, and my belief that *failure is inevitable unless just the right policies are initiated very soon and carried on and carried through on the basis of maximum efficiency.*

The simple test of efficiency for us is, Are we giving the Indian identical or equal opportunity with ourselves to share in and to control the social consciousness, as well as to share in the privileges, immunities, duties, and obligations of the members of our national social body? This is the only goal worth while in assimilation. I grant you that public opinion is very far from this point of view and belief. The question for us is, Do sociologists agree with it?

How shall Congress and the Nation believe except they be taught? And who shall teach except those who have set themselves apart to study these things? If the body of sociologists could agree upon the theory and would express themselves individually and collectively,

they could exert an immense influence at this particular critical moment. The hour is ripe and conditions are propitious for a considerable forward step—if only those who can speak with authority will speak. They must secure a consistent governmental practice, and guide public policy through the formulation of sound theory and the organization of a wise public opinion.

Long ago I became convinced that the Indian problem could not be solved without the initiative and co-operation of the Indian himself. When the Government has done all that it can, there still remains the stimulation and development of internal forces to be effected. Race leadership must be found or the race will fail to see the new and better opportunities and will sink to rapid ruin. It used to be said that it would be impossible for Indians to organize and to hold together. Personal jealousies would wreck every endeavor. But the impossible has been done. For three years in succession the Indians have met in national conference, twice at the Ohio State University, and this year in the city of Denver. The conference has grown to a membership of a thousand people, half of them Indians, half of them whites. Indians only are active members and do all the voting. They are publishing a remarkable quarterly journal, and if properly supported bid fair to do a work of great significance. Their Denver platform is of a quality which will compel national attention. Out of great sacrifice and labor this new force emerges. Shall we not welcome it and give it every possible support?

For us, duties divide into those imperative for the moment and those which relate to the future. We have our obligations toward pending legislation and in the support of the splendid efforts of the society of American Indians.

For the future we must set ourselves the task of continuous education of the public that every correct endeavor shall be protected and aided to the point where it achieves its proper and logical results. All of us can share in this task. But should not some of our great universities go farther? Ought there not to be one or more endowments created to establish chairs of race development with particular reference to the native race of the American continent? We have eminent professors who as anthropologists, ethnologists, and historians study the Indian of the past. Should we not have men who can devote themselves to the problem of the Indian as he is now, and to the problem of the means by which he may realize his highest possibilities as a citizen and fellow worker? Such studies should mean vast things, not only for the United States, but for the uncounted millions of native

Americans in the countries to the south of us. The Nation and the continent call for this great new chair in sociology. Do we not owe this to the people we have so largely dispossessed?

I close with an appeal for your help in the cause of the Indian. However great or small you may think that help will be, it may be the force of which will determine whether the scales shall turn in the direction of wisdom or unwisdom, of salvation or ruin, for the race that once ruled the domain from whence comes the wealth and resources with which we build, through our universities, the civilization of the future. With you rests the decision.

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The Spirit the Indian Needs—How It May Be Awakened by Education

By SIMON RED BIRD (*Ottawa*)

IN presenting this paper my first desire is to encourage the active and associate members of this Society to action, for the reason that progress needs to be encouraged by every friend; my second is to stimulate to activity those who have not heretofore been interested in awakening the spirit of progress within the race; my third is to spur to endeavor the melancholy Indian who may feel his race is passing away and to show him the way of true progress; my fourth is to show the need of a higher spirit in all classes of Indians whom we are to awaken, and bring to a better standard of civilization.

Inherent in man is the spirit of progress. It belongs to the fundamental portion of his nature and is an essential of his existence. Without this spirit of progress, man's ambition would wither and die and he would sink into inactivity and nothingness; but inspired and sustained by it, he raises into the full might of a better manhood; and influenced by advancing ideals, he struggles onward toward the goal of his ambition, and to the fulfilment of his mission in life. There are, however, some pessimistic philosophers who oppose this theory of progress; who hold that the present state of civilization is inferior to some past stage of development, and that the race is even now entering upon a more rapid decline which betokens the early and total failure of the race. But I protest it is not so, for as we read the history of the past and interpret the signs of the present, the prophecies of the future are bright.

The need of the race,—education, progress, enlightenment,—point convincingly to a law of progress which is as certain and continuous and inevitable in its action as any of the laws of nature. In religion and philosophy, in government, in art and science, in literature—in fact, in all the other spheres of human activity—it never ceases to operate with constantly uplifting power. So I want to say to you that the spirit of progress and modern civilization is irresistible, and it ought to rest upon the mind of every Indian to say, "I must be civilized if I am to live. I have got to support myself whether I want to or not, because the law of competition compels me, and therefore I am going to take all the advantages which my white neighbor has given me to make myself efficient."

It is not my purpose to address the people who live on the reserva-

tions or people at large, but it is you, as I said in the beginning, the field workers, reformers, who transform the old life. In speaking of "reform" for any community, the word "reform" is not used in any narrow or restricted sense; it is not confined to any particular reform. Reform means "for the better," and a reformer is therefore the one who is trying to improve conditions. There are, in fact, but three classes of people who are not reformers, and it would be a reflection upon you to assume that you are in any one of the three classes. The first class contains those who lack intelligence, who do not know that there are wrongs to be righted and abuses to be removed; in the second class will be found those who know that reform is possible, but who are so hard hearted and indifferent to the welfare of their fellow-men that they do not desire the reforms secured; the third class is made up of those who have a pecuniary interest in the existing abuses, who have their hands in other people's pockets and do not want to be disturbed. I may be a little out of my subject, but I want to satisfy myself.

I have made some actual observations and had experience among our native people, and there is a large percentage of uncivilized Indian population, or almost uncivilized, throughout the West for whose welfare every member of this Society ought to feel the profoundest responsibility. I believe this is so, for the avowed object of this Society is "to promote and cooperate with all efforts looking to the advancement of the Indian in enlightenment which will leave him free as a man to develop according to the natural laws of social evolution."

In past ages man was placed upon this earth a potential monarch by reason of his inherent spirit of progress. Imagine him, at first, if you will, a creature of undeveloped faculties, upon whose mind nothing has been inscribed. Nature and her beauty is meaningless to him, but his respective senses soon arouse him; thus the spirit of progress compels him to investigate. In his attempts to discover the secrets of nature, and to explain the wonderful and mighty process which he daily sees, he soon bows down to worship. Thus, the new religious sense is formed, which is shared by all mankind. He found a new Divine power, and enlarging the first suggestions to his own mind, after ages of struggle, his spirit teaches him of the existence of an omnipotent power, God, the Creator and preserver of all things and the fountain-head of the stream of all good. He now falls down to worship before this new-found Almighty Being that has freed him from fear, and religion becomes a far nobler and better thing, an inspiration and a blessing to him instead of a burden and blight.

I need not tell you what a magnificent country this was when nothing but Nature and Almighty Providence ruled its broad domain, when

the great sun shone upon the surface of this great land of prairie, mountain, and forest. Here the early Americans roamed. The aborigines of America were a people who had no "confining business" to look after, no need of jails, for there were no criminals such as we now have, no asylums for the insane, no drunkenness. There was no scramble for gold and no concentration of power over food and other necessities of life. All the men in those days were strong; the weak were not born to live and suffer. Every man and woman had food and shelter and occupation. No man had to carry insurance, for he knew that his children would have a home after his death, and he knew that there never would be a mortgage upon his property. They were all heroes and heroines in a battle with natural life. There were no "Indians" then, but after Columbus discovered these people he called them Indians. Columbus never knew that he made a great mistake. The first Americans had had certain laws among themselves, but their councils were very simple, for they were all law-abiding people. "Who, then, would want to wreck and plunge these people into the abyss of commercial traffic?" asks a writer. "Who would wish to destroy the wonderful social systems, or blot out the unique arts of these aborigines? Why should the wonderful, intricate governmental systems of the aborigines of America be supplanted by any other political systems? Why, indeed, should any Indian abandon his splendid traditions, his reverent religion, and his picturesque ceremonies for a mess of civilization's pottage which now is almost spoiled? Now, in a word, why should not broad America have room for her native people as they are in their own native state of happiness? Why educate them, Christianize them, and teach them the new arts?" There is a definite reason; the two systems can not live together,—one must go.

The Indian of to-day must not only add to the wealth of the community, but he must also be able to meet the obligations that become necessary as the community grows larger. He must be a patriotic citizen. He must own the property and manage it, and he must be able to do his own work. He must be a productive factor. He must pay taxes on his property and help develop his country. He must help in building school houses in the district where he lives. He must help to build roads. He must have a common education like the average white citizen. He must be moral. He must be clean and know how to take care of his body. When our native brother becomes a full-fledged citizen, he must be a competent citizen and be able to know how to cast his ballot wisely. He must be a law-abiding citizen, and his rights in the community where he lives must be respected and the law must protect him just as much as his white neighbors.

But let us look into this question. It ought to be studied in a most searching manner, and there should be an investigation deep into the condition of the Indians and the localities in which they live. A permanent commission should be appointed and empowered to do this. Members of this commission should be men of prominence who will deal wisely. After this has been authorized, divide the Indians into three classes or groups (or as many classes as will seem fit). First class: The old Indians, or Indians who have no means for their support, have no land, who are unable to earn their livelihood, who have no education. These must remain under the hands of the Government. Second class (this class may be subdivided): Those who are capable of administering their own affairs, who have received their allotments, and, having education and property, are taxpayers. To these we ought to say, "Now you are free." Though a great many of these are not ready to stand on their own feet, yet they must learn. Third class: Children of school age and young people under age. They ought to be well provided for in schools as perfect as the schools which are already existing all through the country. These are the ones we are looking to for the greatest advancement in civilization. Within a few years these will be the leaders of their race. Then encourage especially the graduates and returned students. Watch and guard their future. It ought to be the aim of the Indian Department to care for these, so they may be self-supporting. Find employment for them, if necessary, and guide them along until they are competent to manage their own affairs, so that their training be not wasted.

When everything shall have been sifted through, I am satisfied you will find there is a large number of Indians who without the control of the Government will be ready to take up the burdens and responsibilities of citizenship.

John N. B. Hewitt, Ethnologist

By MARIE L. B. BALDWIN

THE Cayuga County Historical Society of New York recently presented Mr. John N. B. Hewitt, of the Smithsonian Institution, with a medal. The "Cornplanter medal," which Mr. Hewitt, received, is bestowed every two years to the man who has added most to the knowledge of the Iroquois Indians. The Five Nations, later Six Nations, of the New York Iroquois in many ways were the most remarkable natives of America north of Mexico. Their influence in determining the fate of English colonization saved at a critical moment the Atlantic coast and the country back of it for an English-speaking people. The wonderful governmental policy of the Iroquois makes them one of the marvels of history. The Iroquois had a definite constitution and a stable form of government long before the coming of Europeans. Their military system led them to conquer a greater portion of the country east of the Mississippi and forced many strong tribes to pay tribute.

Even after two centuries of study only a small amount of information is available concerning this nation of Indians. They still hold a portion of their ancient domain in New York, but few persons have been able to obtain accurate information concerning their ancient rites and ceremonies. Mr. Hewitt has been wonderfully successful and obtained more than any other man. In recognition of this he has received the Cornplanter medal. That Mr. Hewitt is of Indian blood himself, adds to our interest in him, and the following sketch of his career will at least catalog his ancestry and achievements:

John Napoleon Brinton Hewitt was born on the Tuscarora Reservation, in the town of Lewiston, Niagara County, N. Y., December 16, 1859. He is the eldest son of the late Dr. David Brainard Hewitt and Mrs. Harriet Brinton Hewitt. On his father's side he is of Scotch descent, and on his mother's side he is of French-English and Tuscarora Indian blood.

Mr. Hewitt was educated in the public and union schools of the State. In the latter his studies included a classical course, comprising Latin, German, Greek, Spanish, algebra and geometry, and psychology. These studies were preparatory to entering college, but a serious sun-stroke in his fourth year prevented his completing the studies necessary for entering college. He reads French fluently and has acquired the ability to translate from the six dialects of the Iroquois, or Six Nations, of New York and Canada. He speaks two of these dialects.

Mr. Hewitt was a farmer and a newspaper correspondent, 1876-

1879; he maintained a private school for young men and for married men on the Tuscarora Reservation, 1877-1879; he acted as amanuensis to Mrs. Erminnie A. Smith, ethnologist, of Jersey City, N. J., 1880-1884; he was employed by the Jersey City Railway Companies, 1884-1885; was with the Adams Express Company, 59 Broadway, New York City, 1885-1886; and became an ethnologist in the Bureau of American Ethnology in the summer of 1886, a position which he still holds.

Soon after taking up his duties in this office he became secretary to the Director, Major J. W. Powell, and to the ethnologist-in-charge, the late Dr. W J McGee. This position he held until the death of Major Powell and the reorganization of the Bureau under Professor W. H. Holmes in 1902.

As adjuvant secretary, Mr. Hewitt devoted his time and energy to lexical and grammatic study of the languages of the North American Indians, giving especial attention to the important Iroquoian and Algonquian linguistic stocks; similar close study was also made of the Maya of Central America, and of those of the Malay-Polynesian, the Waiilatpuan, the Shahaptian, the Lutuanian, the Yuman, the Piman, the Serian, and the Waicuran stocks, the last two being made tentatively independent through his studies.

Mr. Hewitt has studied with care and sympathy the myths, legends, tales, and rituals, the civil and religious institutions and the concepts underlying them, the manners and customs briefly, the sociology and the mythology of the Iroquoian, the Muskhogean, and the Algonquian peoples, and, in a comparative way only, those of a number of other peoples.

The results of the studies and researches mentioned above were utilized by Director Powell and Ethnologist-in-Charge McGee in so far as they brought to light new knowledge, and in manuscript are now in the archives of the Bureau of American Ethnology, and a brief summary of these results were incorporated in the many articles Mr. Hewitt contributed to the Handbook of American Indian, i. e., Bulletin 30 of the Bureau of American Ethnology.

Among these manuscripts may be mentioned the following:

"The Cherokee: An Iroquoian Language," a lexical study embodied in a written report consisting of 89 pages of foolscap, made for the Director, July 20, 1887, to settle a doubt that the Cherokee belongs in the Iroquoian stock.

"Genetic Relationship between the Shahaptian Tongues and Those of the Waiilatpuan Stock," a report of 115 typewritten pages, prepared for the Director's use and dated January 30, 1894, showing from the material then available genetic relationship between the tongues compared.

"Genetic Relationship between the Waiilatpuan-Shahaptian Stock [as tentatively established in the report mentioned above] and the Lutuamian Stock of Languages," a report of 144 typewritten quarto pages, prepared for the Director's use and dated June 22, 1894. These two reports show genetic relationship between the stocks mentioned.

"The Maya Languages not Genetically Related to those of Malay-Polynesian Stock," a report of 162 typewritten quarto pages, prepared for the Director's use and dated September 27, 1894, which shows the groundlessness of a conjecture of the late Dr. Cyrus Thomas that there was such a relationship, which was embodied in a comparison of 375 Malay-Polynesian terms.

The Director mentions these several reports in his administrative report accompanying the Fifteenth Annual Report of the Bureau of American Ethnology.

Early in 1893 Mr. Hewitt, in collaboration with the late Dr. J. Owen Dorsey, took up the difficult and tedious task of tentatively classifying the more than 1,800 linguistic and other manuscripts then in the Bureau archives, according to tribes, stocks, and authors, by means of wearisome lexical comparison of terms from the manuscripts that were in a majority of instances unsigned, undated, and unidentified. By the death of Dr. Dorsey, early in 1895, this work devolved entirely upon Mr. Hewitt, and it was carried on with other routine office work. The task was tentatively completed in the late autumn of 1896. Later, this rough draft was revised and transferred to library cards for convenient use.

Other manuscripts are as follows:

"A Grammatic Study of the Tarahumari and the Tubari Languages," a work based on linguistic material collected by Dr. Carl Lumholtz, which was transliterated and recorded on library cards, about 2,500 in number.

"A Tuscarora-English Dictionary," on library cards about 13,000 in number.

"Fifty-six Tuscarora Texts," recorded on 306 pages, mostly typewritten, and also six papers of grammatic studies of this dialect, which aggregate 406 pages, or a total of 712 pages in this dialect.

"Seven Mohawk Texts," recorded on 388 pages and also 29 pages of grammatic studies in this dialect.

"Eight Cayuga Texts," recorded on 90 pages.

"Twenty Seneca Texts," recorded on 617 pages, and also two grammatic studies of this dialect, aggregating 135 pages.

"Onondaga Texts and Rituals," aggregating 821 pages quarto, typewritten matter.

One Delaware text of 40 pages.

"Five Chippewa Cosmogonic Legends in Native Text," aggregating 85 pages. More or less extensive vocabularies of Wyandot or Huron, Mohawk, Seneca, Onondaga, Cayuga, Tuscarora, Cheyenne, Yakima, Delaware, Tutelo, Penobscot, Klamath, Papago, Nez Perce, and Mosquito languages. Also material for a monograph on the "League of the Iroquois," for which Mr. Hewitt has in hand over 1,500 pages of native texts in Mohawk and Onondaga and in Cayuga, embodying the constitution and the structure of the league, the general and fundamental laws of its polity, its sociology, kinship rights, and government, its ceremonials, rituals, and the long chants and addresses of the condolence and installation convention of the league. Also material for a monograph on the festivals, thanksgiving assemblies, and the New Year ceremonies, during which a white dog is burned. This work is to include the rich and expressive music of the Iroquois, their games, medicine, and secret societies. Of this material there is in hand 350 pages of Onondaga text, typewritten on small folio pages. Also the second part of Mr. Hewitt's "Iroquoian Cosmology," for which he has in hand 315 pages of Onondaga text, typewritten on large quarto sized sheets, and a tentative translation of this text of 200 typewritten quarto pages.

The foregoing are in manuscript form, and are not complete nor ready for publication; some were prepared primarily for the information of the Director and not for publication. Consult the administrative report in the Fifteenth Annual Report of the Bureau of American Ethnology.

The only papers published by the Bureau for Mr. Hewitt are the "Comparative Lexicology of the Yuman, the Serian, and the Waicuri Languages," in the Seventeenth Annual Report of the Bureau of American Ethnology, Part I, 1898. In this work Mr. Hewitt sought to demonstrate from the material then available that the Seri and Waicuri do not belong to the Yuman stock, in which the late Dr. Brinton had included them, and that the Seri forms a linguistic stock by itself, and that the Waicuri should be regarded as an independent stock until shown to belong elsewhere. And in the introduction to this lexical study (pp. 300-301) Mr. Hewitt, all too briefly, perhaps, propounds the theory that the pronominal (or pronominal) elements in human speech are in linguistic development antecedent to the evolution of the notional or conceptual material, which, if true, contravenes among other things the popular but misleading definition of a pronoun in school grammars.

"Iroquoian Cosmology," embracing Onondaga, Seneca, and Mohawk versions of the common Genesis myth-cycle of the Iroquoian

peoples, in the Twenty-First Annual Report of the Bureau of American Ethnology, 1903.

The following are the unofficial publications of Mr. Hewitt:

"Iroquois Superstitions," *American Anthropologist*, vol. iii, 1890; "The Etymology of Two Iroquoian Compound Stems," namely, —*ske*'*rakeqté*' and —*ndutakeqté*', both denoting warrior, in *Science*, vol. xix, No. 478, 1892; "Legend of the Founding of the Iroquois League," *American Anthropologist*, vol. v, 1892; "Is the Polysynthesis of Duponceau Characteristic of American Indian Language?" *Proceedings A. A. A. S.*, vol. xlii, 1894; "Polysynthesis in the Languages of the American Indians," *American Anthropologist*, vol. vi, October, 1893; "Era of the Formation of the Historic League of the Iroquois," *American Anthropologist*, vol. vii, 1894; "The Iroquoian Concept of the Soul," *Journal Am. Folklore*, Boston, 1895, pp. 107-166; "Cosmogonic Gods of the Iroquois," *Proceedings A. A. A. S.*, xliv, Salem, 1896; "Grammatic Form and the Verb Concept in Iroquoian Speech," (Abstract), *ibid*; "The Name Cherokee and its Derivation," in *Am. Anthropologist*, new series, vol. ii, 1900; "Orenda and a Definition of Religion," in *Am. Anthropologist*, new series, vol. iv, 1902; "The Indian's History, His Ideas, His Religion, His Mythology, and His Social Organization," an address published in *The Red Man*, vol. v, No. 3, 1912.

There are more than 75 important articles contributed by Mr. Hewitt to the "Handbook of American Indians," which is Bulletin 30 of the publications of the Bureau of American Ethnology.

During the past two years Mr. Hewitt has been engaged chiefly in editing and annotating the Seneca material collected by the late Mr. Jeremiah Curtin for publication in the near future; he has also edited his own Seneca texts, supplying them with both free and interlinear translations.

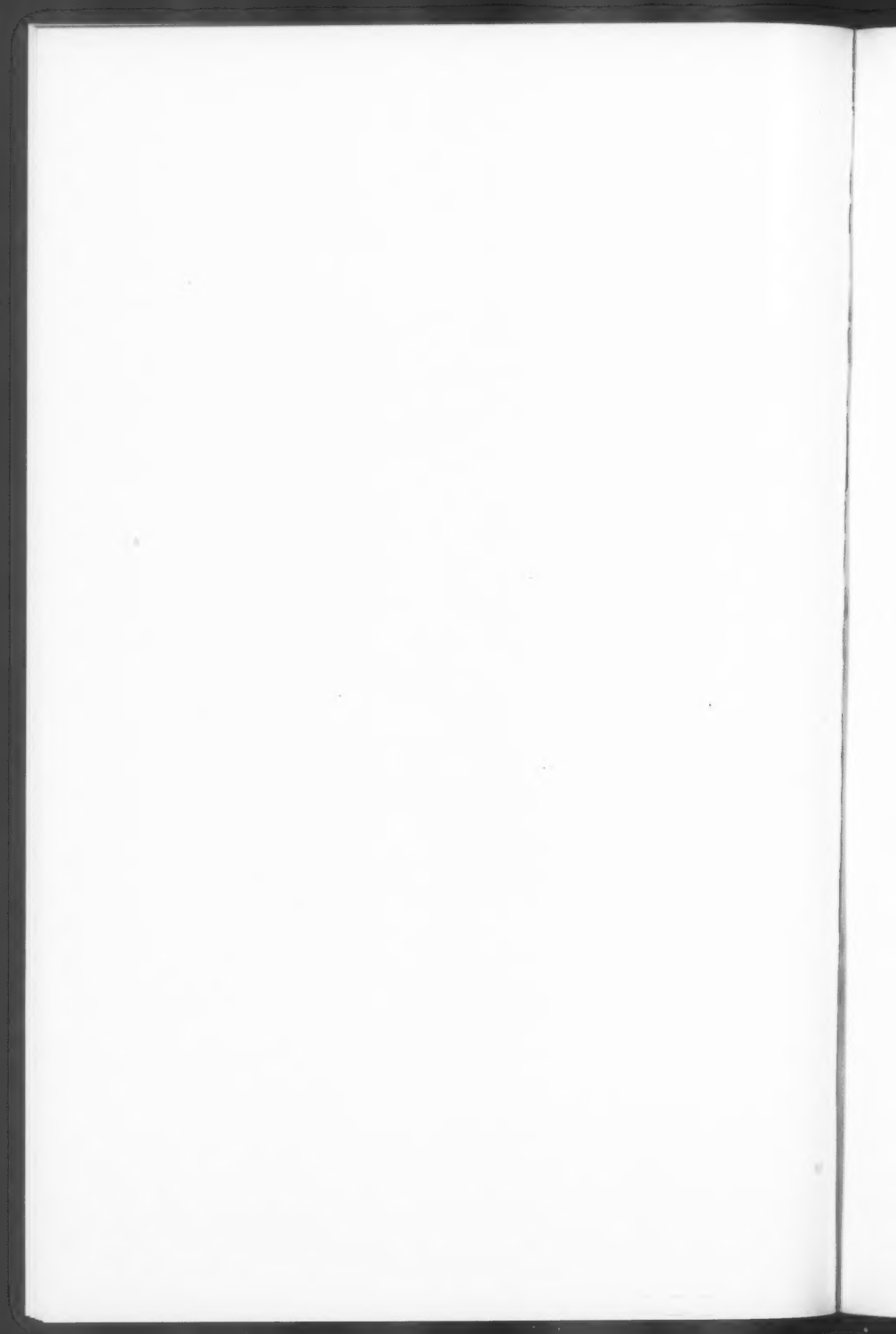
From time to time Mr. Hewitt has prepared and has read papers on various themes before the Anthropological Society of Washington. Mr. Hewitt has been for many years a member of this society, and for the past three years has been its treasurer; and for a number of years he was its vice-president on philology. He was also one of the founding members of the American Anthropological Association. He is also an active member of the Society of American Indians.

On February 28, 1914, the Cayuga County Historical Society conferred on Mr. Hewitt the "Cornplanter Medal for Iroquois Research," to which Mr. Hewitt is justly entitled. Perhaps no other Cornplanter medal holder will ever contribute so much as Mr. Hewitt has to this special study.



J. N. B. HEWITT

Ethnologist of the Bureau of Ethnology, Smithsonian Institution, Complanter
Medalist, and former member of the Executive Council
Society of American Indians



I Make Talk to White Man, His Government

By JOE MACK IGNATIUS, *Pottawatomie*

THERE used to be three brothers before White Man came to our country,—the Chippewa, the Kickapoo, and the Pottawatomie—and we are yet to-day, and you, Government, has got our general fund yet. So now I talk to him, that man, you call him Government.

Why don't you give it to us so we could build school houses and shops of all trades? White man used to be afraid of it Indian, some years ago but it is not the same now of Indian. You don't afraid it now. We afraid your law. We can't understand what it mean. You can't neither, so you make job for graft lawyer tell you. So you pay,—we too. We now like to be protected under Government now as long as sun shines, just as you said when you raised your right hand to God in your treaty. Those three brothers used to protect white man those days when he scairt; and there used to be some bad Indians and some good Indians, just the same as you are to-day,—some good white man, some bad white man. Those three brothers believe in God Spirit is the reason they don't head you off in first place. Where is this Government going to get money to pay us for our country long as sun shines? That all tax money one half ought to belong to all the tribes in the United States, help you pay up.

If the Government should turn us Indians loose where are the children and those unborn going to get their share of this country that belongs to them too? I guess there will be an end of the world, because you said "so long as sun shine" when you raise your right hand to God, and now you are tearing up reservation before the twenty-five years* is up. We think it is not true, your promises. You have been grafting ever since you first made treaty with our forefathers and to this day. That is the reason we afraid your law. You might make us pay back tax since time discover us. Nobody know what you do if you turn us loose and we don't want get mix up other countries and nations.

You Government making big guns and war ships. You have to use them yourselves, not us Indians. If United States get whipped some day some one else will take this country and we will be under them. Too bad, that, so better be honest now, so you pay, we too.

I will try tell you of the condition of our country to-day. We are the real American people and we want the rights that we never got from the white people yet. They forgot promise, keep change mind every few days, so we never know what our law rights are. So we better be find out for sure so Government he know and Indian he know.

*Meaning the twenty - five years trust period during which land allotments can not be alienated.

In the Editorial Sanctum

Money Wanted—Good Investment

THE Society of American Indians has been practicing its own preaching. It has kept on doing without thought of reward.

The time has come, however, when bills must be met, for everything seems to cost money. The Society gets no money from the Government; its membership dues do not pay one-half the expense. A few members have always made up the deficit. It occurs to your officers now that there are members and friends who would be glad for an opportunity to invest in a great cause.

Seven hundred dollars are needed to settle the current debt. None of this money goes to pay a penny of salary for an officer. Even your President and Secretary receive no salaries. They work for you in order that you may be better enabled to perform your duties as men and Americans, in order that the rights of the Indian may be conserved and the honor of the race upheld. We wish to feel that our friends and our members are living forces for good and that they believe in supporting their Society. We have the confidence of people everywhere. A Danish writer who is a member has sent us \$10 as a contribution. Many of our friends and members have given equal or greater amounts. Here, then, is a chance to do some real good. We want thirty friends to donate \$25 each. Read the following letter from a man who has given us hundreds of dollars and put his very soul into our welfare at great sacrifice to himself:

*On Board The S. S. Chicago,
Mid-Ocean, July 15, 1914.*

To the Members of the Society of American Indians:

On the broad ocean with my face toward Europe and expecting to be absent from your councils for more than a year, may I not venture to send a greeting and suggestion? The welfare of the Society is never far from my thoughts. I trust that it may never lower its standards, that it may unwaveringly stand by its platform and policies thusfar announced, and that it will strengthen itself in unity and in the approval in the conscience and intelligence of the Nation. Stability of action and rectitude of purpose are the great and essential assets of the Society.

Your officers tell me that the expenses of the Society have exceeded the income by about \$700. This is not a large sum for a national organization, but it is a handicap that ought not to exist. The fact that

this debt is being carried by three or four persons does not reflect credit upon the rest of us who should do our share. It should be distributed over goodly number of us so that we might feel the responsibility which properly rests upon us. Let us wipe the debt off the books by September 30th. This Society ought to be and shall be free from all unnecessary obligations to individuals. It must not place unfair burdens upon them. If thirty of us will contribute \$25 each toward the fund, this debt, incurred for our common benefit, will be gone. I shall be glad to be one of thirty. Who will be the other twenty-nine? With a clean slate we shall be ready for greater things in the future.

In all sincerity, yours,

J. A. McKenzie

The Murderer of Desota Tiger Caught

Down in Florida three days after Christmas, 1911, a thrifty, well-respected Indian of the Seminole band was murdered. The motive was robbery. The murderer was John Ashley, a whisky trader. Florida did nothing to convict the murderer. Our attention was called to the tragedy by M. Raymond Harrington and by Alanson Skinner, both associate members of this Society, and by Joseph (Tahan) Griffis, all of whom had investigated the matter on the spot. An urgent appeal was sent out by Mrs. Minnie Moore Wilson, of Kissimee, Fla., asking for help in bringing about justice. Indeed, our 1912 platform contained an item petitioning the authorities of Florida to get the murderer.

After all this time and delay something has happened. The murderer is in irons. The story of his capture reveals the lengths the new administration is willing to go once it sees the point. From that energetic paper, *The New Republic*, we extract the dispatch found below:

"The capture of the murderer and outlaw, John Ashley, some days ago, not far from this place, [West Palm Beach, Fla.]" says *The New Republic*, "indicates the determination of the present administration of Indian affairs to see that justice is done the Indian and wrongs heaped on him avenged.

"On December 28, 1911, Desoto Tiger, a full-blood Seminole Indian, was murdered and his body thrown into a canal about thirty-five miles from Ft. Lauderdale in this State.

"Tiger was a thrifty, respectable, and influential Indian, much beloved by Seminole people and well liked by the white people generally.

"It appears that Tiger had eighty-four valuable otter hides, which he had accumulated and was about to market them. A white scoundrel named John Ashley appears to have supplied the Indians with liquor. At any rate, they secured the liquor and were drinking heavily.

"The next thing was the natural one. Tiger's dead body was fished out of the canal and John Ashley went to Miami and sold Tiger's eighty-four hides for \$580, after which he went on a drunk and disappeared.

"Jim Gopher, a Seminole friend of Tiger's, swore out a warrant for the arrest of Ashley for the murder, but Tiger was 'only an Indian' and the local officers were in no hurry. Another reason why they were in no hurry was because Ashley was a 'gun man' and they didn't propose to bother about doing full duty as long as there was serious danger in it.

"Inasmuch as Tiger was not legally a ward of the Government the Indian Office had no legal jurisdiction, and thus the matter dragged along. But, in the meantime, Ashley, who had taken to the jungles, occasionally appeared and held somebody up, Mexican style, and relieved them of their money. This aroused the white people somewhat, but the local officials were unable to get Ashley.

"In this shape the attention of Commissioner of Indian Affairs Cato Sells was called to the murder. Red tape was cut quick and clean in two. 'Get Ashley' was the command that Sells put up to Chief Officer Henry A. Larson. He didn't say to Larson 'arbitrate the case.' He didn't say 'use your influence to see that justice is done.' He didn't say 'urge the local officers to do their duty.' He said: '*Get Ashley,*' and Larson didn't have to be told twice.

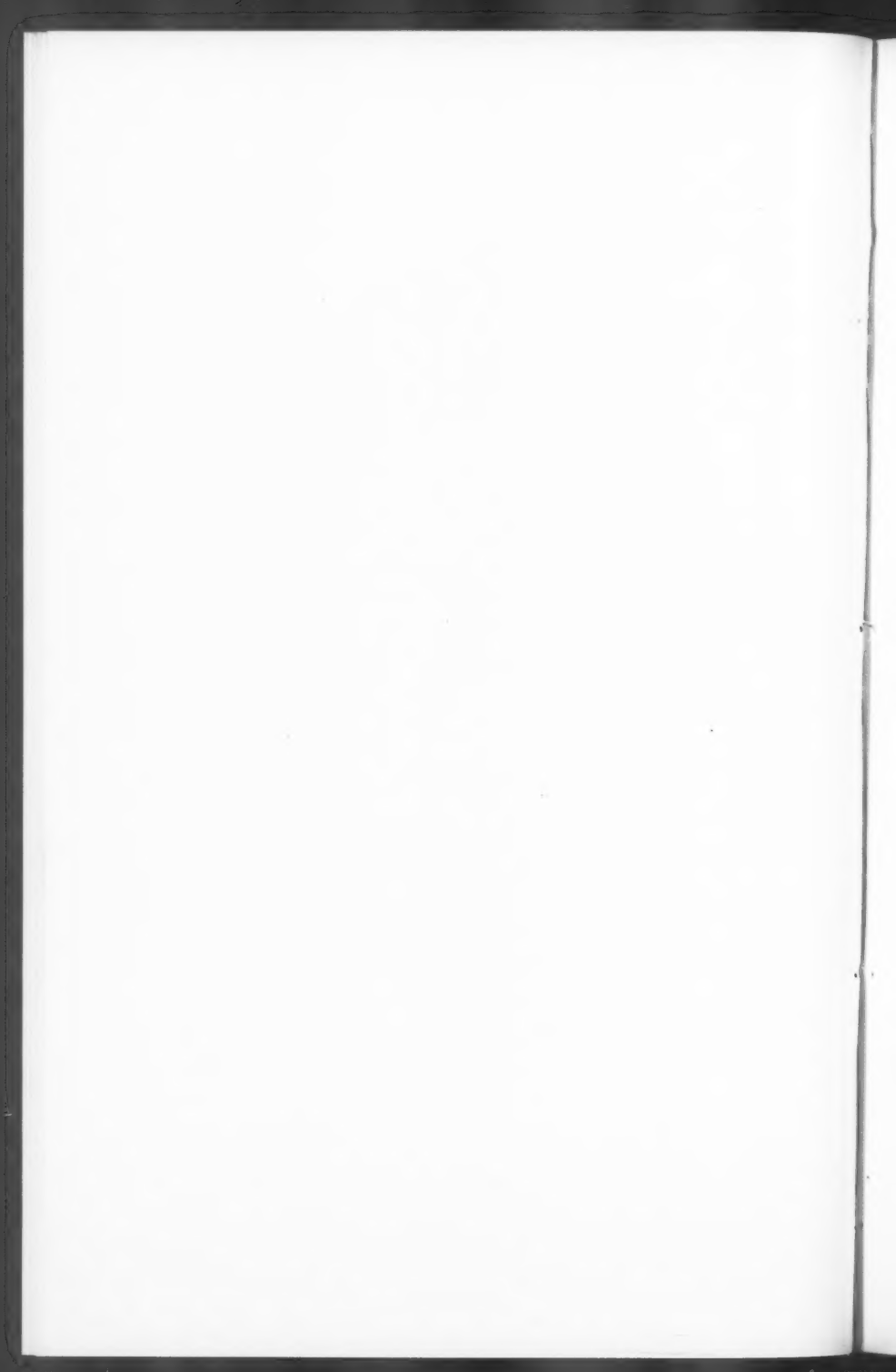
"T. E. Brents, or 'Ed.' Brents, one of the old Indian Territory 'bunch' of the Service, was detailed on the case with instructions to 'get Ashley.' With his rifle, and pockets full of hard tack, Brents came to Florida, plunged alone into the swamps, and chased Ashley for weeks, sleeping on the bare ground, subsisting on hard tack and wild berries, and drinking out of the sand ponds. The Everglades of Florida is the most difficult place in the world to catch an outlaw, but it is in the most difficult place in the world that such a man as 'Ed.' Brents shines. Pursued night and day by this man with a rifle, Ashley finally became desperate and surrendered. Brents lost no time in bringing his prisoner to this place and lodging him in jail where he now is, waiting trial. Brents left for Washington, where it is said he was called to receive the personal commendations of Commissioner Sells.

"For half a century and more these Seminole Indians have been the



MRS. MARIE L. BALDWIN (*Chippewa*)

Member of the Advisory Board, S. A. I., graduate of the Washington College of Law, and
Expert Accountant in the Education Division of the U. S. Indian Bureau



hereditary enemies of the Government, but this vigorous act of Commissioner Sells has done more than a library of speeches and promises to win them to confidence in Washington."

Mrs. Marie L. B. Baldwin, Attorney

THE QUARTERLY JOURNAL wishes to express its appreciation of the brilliant success of Mrs. Marie L. B. Baldwin, recently graduated from the Washington School of Law. Mrs. Baldwin has a hereditary leaning toward the legal profession, for it was her father, John Bottineau, who for years fought for the rights of the Chippewas, especially the Turtle Mountain band. He gave unselfishly of his time and thought, and indeed poured into his labor his entire private fortune. During the long, wearisome fight for justice, when even friends seemed to fall away, it was his daughter who stood by his side, prepared the documents, and who did a vast share of the business and correspondence.

For the past two years Mrs. Baldwin has studied law with great perseverance. Side by side with men fresh from college, she competed for honors. Everyone knew her as the Indian woman whose wits were keen and whose mind was just a little bit more capable than the rest. Indian capacity was on trial, and Mrs. Baldwin as a loyal Chippewa, a loyal Indian, finished her course with honors, outstripping her class-mates and grasping the three years' course in two years. It was not all easy for Mrs. Baldwin, brave Chippewa, who worked eight hours each day in the Indian Office, where she is a high salaried employee in the Education Division. Hard work for eight hours a day, the difficult study of law by night, finishing three years in two, graduation as a bachelor of law,—these are Mrs. Baldwin's achievements. Does she claim the credit? No, she says it's the Indian blood within her that made her succeed.

Hon. Cato Sells, Commissioner of Indian Affairs

Eminent authorities on the history of human development affirm that many of the evils now afflicting the human race are the result of faulty impressions or methods of reasoning inherited from the remote past. The human mind in many of its operations reaches conclusions far from correct because of the faulty primitive impressions and beliefs upon which judgment is based. Men are not easily convinced, however, of that which is ultimately accurate when the convenience of popular beliefs direct otherwise. Men unconsciously like to be on the popular side, the so-called rational side, of the question. A departure from the conventional methods seems like a

violation of sacred rights. Progress, however, always upsets old beliefs, systems, methods, purposes, and brings about a readjustment more in harmony with the laws of the present development.

In dealing with acute problems affecting human interests, it is always wise to deal through an unprejudiced mind. "Knowledge is power," indeed, but this knowledge must filter through brain cells that have no deep-worn channels that involuntarily direct that knowledge toward a preconceived point. Too many times a man's thought-roads have been dug for him by other hands than his own, but an inborn false pride seldom allows a man to even acknowledge this fact to himself.

In selecting a Commissioner of Indian Affairs, the administration might have chosen a man intimately acquainted with Indian affairs and interests. That man might have had his eye and his brain centered closely on definite facts, conditions, and accomplishments. Properly selected, such a man might have been a great success. Yet, even a man equipped with an abundance of knowledge might have been blinded by the very closeness of his vision. Microscopic familiarity might have destroyed that essential requirement in all statesmanship, perspective.

The new administration, whatever may have been its motives, did appoint a man who knew nothing intimate about Indians, but whose years of legal and administrative training had prepared him to handle just such a vast undertaking as must be the lot of a Commissioner of Indian Affairs. Hon. Cato Sells, of Texas, the man appointed, came to his post without a single prejudice that we know about; he came with a clear vision, and as he drew closer to the work for the regeneration of a race of humanity, his sense of perspective kept the proportional value of thing where they relatively belonged. Mr. Sells came as a strong man ready for a heavy task. He does not know everything, he has no ready-made plan and no off-hand reply to every emergency. He studies every individual problem. In this lies the very proof of his capacity and ability. We should be sorry if the Commissioner were an autocrat; he is very far from that, and the great responsibility resting upon him makes him humble. His sympathy for a fellow human creature is an impressive quality of character. He can feel with the other fellow.

Commissioner Sells is one of the men of our times who is great for his earnestness. A foremost citizen of Texas, his services have been eagerly sought in various responsible capacities where sound judgment has been required. He has served as county attorney and district attorney. His earlier years in Iowa, which is his native State, revealed

the promise of his future. Left fatherless at the age of thirteen, the responsibility of caring for his mother and two brothers fell largely upon his shoulders, but undaunted, he not only performed every duty of a faithful son, but educated himself at Cornell College. At the age of twenty-five he had graduated from law school and become "the boy mayor" of La Porte City, Iowa. Only recently Mr. Sells's services were required by the Government as chairman of a commission to determine the valuation of all the railroads of the country, and newspapers tell of the movement on foot to make him governor of Texas. Commissioner Sells prefers, however, to remain with the task into which he has plunged himself heart and soul, offers of greater salary notwithstanding.

The Commissioner's thorough realization of the stupendous importance of his task spurs him to grapple with the "problem" with a zeal that is nothing less than religious in character. "When I think of the red race of America," says the Commissioner, "and consider that the health, the education, and happiness of more than 300,000 men, women, and children rests very materially in my hands, I am appalled with the weight of my responsibility. All that remains to them on earth is entrusted to my keeping" Such a man can not prove false to his stewardship. His very utterances show that his heart is in the right place, and that he knows his duty one nothing less than sacred.

Commissioner Sells has another virtue. The uncultured or ignorant might call it a weakness, but it is not so. This virtue is the knowledge of self. The Commissioner knows himself, his own special qualities, and his powers of effectiveness. He attacks a task in full knowledge of how he is going to hold out. More than this, he does not outline his plans so that his enemies can create obstacles. He thinks his plans, puts them in operation, and they materialize as a surprise. The Commissioner impresses one as extremely patient, kind, leanient, and soft spoken. At the same time one sees that this springs from a knowledge of his power and not through any weakness. Quite to the contrary, Judge Sells in action is a rapid thinker, absolutely firm, and his voice rings with a conviction that discourages debate or quibbling on the part of the insincere.

No Indian is so ill acquainted with the English language, so poor, or so friendless that he will be neglected by the Commissioner. He will give up his time, his personal interest, his own convenience, any time for an Indian in distress. President Wilson would have to wait if an afflicted red man had a story to tell. The impression that one gets is that Judge Sells means to be the Commissioner of *Indian Affairs*

first and foremost. A recent letter of instructions to the superintendents reveals that he wants them to sit less in their offices and devote less time to clerical routine, but devote that time to actually getting acquainted first hand with their fields. He wants them to be alert and know their charges personally. He has likewise asked his agency farmers to really teach farming instead of doing office work. The Commissioner realizes that his own activity will count for little if his employees do not follow the same course.

One of the interesting mental traits of the Commissioner is that of concentration. He has the ability to concentrate his mind upon a subject, discuss it, and then if interrupted by several persons, the telephone, or clerks, to return a half hour later and carry on his discussion exactly where he left off. In this respect he is truly Napoleonic. It is the proof of an orderly brain that classifies and holds all things.

Commissioner Sells constantly asks advice, seeks the Indian viewpoint, examines complaints with wonderful patience,—in every action seeking to both just and merciful. All this takes more out of the vitality of the man than does the actual physical labor that he does in his fourteen-hour working day. A man who cares and concentrates attention for creative purposes burns nerve force, brain force, and the wonder is that human tissue can endure the strain.

Perhaps many persons do not like the Commissioner; perhaps some will seek to undermine his efforts—we do not know. Our only concern is that his plans for good will succeed and to his ability to do will be added the power that comes from the increasing knowledge. In expressing this hope, we are not endeavoring to support the Indian Bureau as an organization or the Commissioner as an office holder. We are only expressing the hope that the Commissioner as the servant of the Government may both serve the Government and the Indian people, whose destiny he is required to mold during his term of office. We wish him to succeed in order that the race may be benefited. Any other hope would be akin to treason. Every Indian and every citizen should therefore strive to cooperate with the Commissioner that the United States may redeem her pledges to the first Americans and that these first Americans may come into their own as producing factors in a progressive country.

A man with the courage and initiative of Commissioner Sells deserves both the respect and friendship of those whom he serves. Loyalty to the best interests of the red man will be all the loyalty that the Commissioner will ask of any man. To such a man, then, let there be given power for accomplishment and the means by which he may have support and strength for the task.

Some day we may have occasion to criticize the Commissioner. He may after all be a very shrewd politician and without knowing it be steering for the wrong shore. We have not seen evidence of this as yet. We hope we never shall. Your editor wishes to give every man that which is in justice due him; he believes in encouraging good men in the carrying out of unselfish purposes for the greater good of mankind. But,—when men turn against the Indian and assist to exploit him for their own enrichment, no man looks so big that he can scare off the bomb shell of truth that will be shot.

Shall the Pimas Be Robbed of Water?

The Pima Indians need water if they are to continue to live. The Pimas need the water that nature provided. That water has been appropriated by the white settlers. To offset the injustice the Pimas were sold wells of poisonous water whose chemical deposits spoil the land for agriculture. The Pimas did not want those wells. But the Pimas must pay for them. For centuries the Pimas have used the waters of the Gila River, but now they are deprived of it and given instead well water pumped by electricity at such great cost that its use, even if free from alkali, is prohibitive. The Pima Indians wish to live; they do not wish to become paupers and beggars. The United States has no right to slaughter the Pimas industrially. The guardian Government has no right to sell the birthright of the Pimas. Yet it has failed to protect them. The Pimas appeal to the Nation, they appeal to Congress, they appeal to you, reader. Help the Pimas; help right; forbid injustice! You have the opportunity of writing your Congressman in support of the bill introduced by Hon. Carl Hayden (H. R. 17016), providing for the construction of the San Carlos irrigation project. This bill provides for furnishing the Pima Reservation with water free of construction charges, which shall be judicially determined if entitled by reason of prior appropriation by the Pimas. The Indian Rights Association indorses the bill.

Local Meetings or Conferences

For the purpose of discussing the principles of the Society of American Indians, for spreading information, or for the getting of new members, local gatherings of members of the Society are to be encouraged. At such meetings, however, no resolutions may be adopted that in any way put the stamp of the Society upon them. It is deemed advisable to have as the chairman of such local gatherings one of the officers of the Society, or one of the Advisory Board who has a good working knowledge of the principles and platform of the Society. Our Society

is national in character, and its great object is to bring into being conditions that will help all Indians and to point out the way to all Indians for competence with the best factors in the country.

Local meetings may arrange banquets or entertainments and invite both white and Indian friends to be present and listen to the discussion about the platform, objects, and needs of the Society. Non-members must be allowed to speak and a free platform maintained. A local meeting may discuss local conditions and submit a report to the Annual Conferences, but a local meeting must not consider its own interests alone. Every action must be measured by what is best for all tribes and bands. The great theme should be, "What the Indian can now do for himself, for his people, and for his country." Before local meetings are held, the President's permission must be secured and the secretary notified. An outline program must be submitted and the reason of the meeting explained, ever remembering that the honor of the race, the usefulness of the individual, and the good of the country must stand first in all plans and actions.



Books and Book Talk

In Red Man's Land is the title of a new book from the pen of Francis E. Leupp. Within the space of 161 pages Mr. Leupp has compressed seven chapters of information highly interesting to the new student of Indian affairs, and useful even to the veteran in the service. According to the preface, the aim of the volume is to introduce the Indian as an individual, the author's former book "The Indian and His Problem," treating the subject from a civic viewpoint.

The chapter headings outline the author's logic and afford a convenient method of treatment. In order these chapters are: The Aboriginal Red Man; The Red Man and the Government; The Red Man and His White Neighbor; The Red Man and our Social Order; Aborigines Who Are Not Red Men; The Red Man as a Teacher and Learner; Supplemental: Missions to the Red Man, by Rev. A. F. Beard; Bibliography.

Mr. Leupp has studied the Indian. He was Mr. Roosevelt's Commissioner of Indian Affairs. Like all men who have dealt with the problem, Mr. Leupp has been accused of making errors. Every man, indeed, who deals with this sensitive bit of national work is accused of something. However, Mr. Leupp in all his acts and writings has shown that he had ideas, plans, and the will for helping

the Indian to understand the need of restraint, education, and industry. Like all men who have such ideas, he found the problem of carrying them out a difficult one. Contending voices were clamoring and the din was nerve racking and discouraging. Since his official days Mr. Leupp has not forgotten to retain his love of the Indian wards over which he was once the chief guardian. In *Red Man's Land* shows a continued sympathy and a desire for better conditions. His remarks on environment, education, thrift, and governmental functions will be found worth while.

Says Mr. Leupp, on page 59, in discussing the Government: "As their guardian it disciplined them when they disregarded its admonition; as their guardian it took possession of large slices of their estate whenever it could claim that they were using their land unwisely, and therefore would be better without it; as their guardian, it concluded that they were likely to grow faster in grace if their wild game supply was cut off, and on this pretext compelled them to give up hunting and submit to be fed and clothed like paupers at the public expense. None of its designs, however veiled, was carried out without vigorous protest on the part of the wards, and the expenditure of many lives and much money; and as if to salve its conscience for all these sacrifices the guardian Government established a system of schools where coming generations could be taught to cope with the master race which had overcome their fathers." Then Mr. Leupp, pointing out how the Indians have been poured out like inanimate grist into steam rollers and grinding mill-stones of this commercial age, concludes: "As well might we deliver a family of children into the keeping of a mechanical mother or an automatic nurse."

And certainly it is all too true that the Indian has not been civilized by humanizing agencies. His training has been in general institutional, and that he has a mind of his own and a heart as tender to human emotion as others has been more often forgotten. If you will study *In Red Man's Land* you will discover in Mr. Leupp's word-picture that a bronzed exterior may be quite as sensitive as that covered by an epidermis lacking pigment of any sort.

In *Red Man's Land*, Fleming H. Revell Co., New York, 1914. 12 mo.; cloth, 50¢ net.

The White Seneca

Very few books of fiction using Indian life as a theme are anywhere near accurate when history and ethnology are considered. *The White Seneca*, by Mr. W. W. Canfield, almost approaches accuracy, when other books are compared with it. And yet, it is bothersome for the mistakes with which it assails the careful reader. The second edition

of this interesting tale of stirring border days might have come across as a clean effort to achieve the ideal, for its publishers were informed of each of its numerous small errors, such as words, the spelling of Indian terms, mistakes in the description of customs and expressions. The pictures were criticized, for with almost no exceptions each was amusingly incongruous. For instance, the plate facing page 52 contains among its seven glaring errors a Kwakiutl mask, a Sioux bonnet, and a Navaho necklace pictured in an Iroquois bark house of about 1786! The illustrator, G. A. Harker, went wrong in a wild fashion when he attempted to make his sketches. Any ethnologist in New York, Philadelphia, or Washington would have found the mistakes in an instant.

Your critic pointed out these mistakes to the publishers, and feeling that the errors in text would be corrected, wrote the introduction for the book. But the second edition shows the errors perpetuated.

Beyond this, the story is a good one, and the author tells it in a happy, old-fashioned vein, consistent with the time when the events he describes took place. The story weaves about the time of Sullivan's campaign against the Six Nations of New York, a theme which Chambers has woven into a serial running in the *Cosmopolitan* called "The Hidden Children." But Chambers falls down and worships the god of inaccuracy to make a great story, and he bends lower than needful.

Mr. Canfield was brought up with Indian boys and has a remarkable spirit of fairness. His book neither shows the Indian better than he was nor worse. It shows him just as he was in all his romantic setting. For boys hunting for a good story *The White Seneca* will be a new thrill. The book is of the manhood-building sort and free from sickening melodrama. It is distinctly high grade, but it is too bad that it speaks of Indian "princesses," of "Sagwas," and calls Brant a "half-blood." The book has already been received in New York schools as good supplemental reading.

The White Seneca, by W. W. Canfield. E. P. Dutton Co., New York. Cloth, 60 cents.

The Open Forum

Ranching as an Industry

To the Society of American Indians:

The question of beef and open range and ranching is an important question to-day, and the shortage of the western ranges, turning them into 160 acre farm lands, is making the high cost of beef.

Is the West to go under the plough and grazing to be abolished? Ranching and farming are two separate industries.

In the Rocky Mountain States there are millions of acres that are not fit for agricultural purposes, which can be profitably use for grazing purposes. What is the use to divide these up into small sections and sell them to settlers as agricultural lands? The ranges should be reserved in Montana, Wyoming, Idaho, Nevada, parts of Utah, Arizona, New Mexico, parts of Colorado, western part of North and South Dakota, western part of Nebraska, western Kansas, Oklahoma, and Texas. In these States nature has provided a typical range country to be devoted to the live-stock industry. For instance, the State of Montana has an area of 90,000,000 acres, of which 30,000,000 acres are rough, mountainous country; 30,000,000 acres, again, are very hilly country; and the remaining 30,000,000 acres are suitable for crops that can endure the cold climate. The same is true of the State of Wyoming, as I know the soil in both well; and the State of New Mexico and Arizona, also, are typical range country. The true remedy is to recognize the importance and necessity of ranching, and change western conditions to make it possible and profitable.

We hear a great cry in the eastern cities: "Go West," as the cities are overcrowded. It stands to reason that all city folks cannot become farmers or ranchmen, inasmuch as all cannot become musicians or poets.

In coming back to the open range question—

There is a bill that has been introduced in the Senate, I believe by Senator La Follette, for improving and preserving public grazing land in those Western States heretofore mentioned. The bill aims to have the ranges divided into districts under the control of the Secretary of Agriculture for the reseeding of worn-out areas and a systematic war on poisonous plants and animals that prey upon cattle. Normal charges could be assessed to those using the land.

In the last few years a few big outfits have sold out and have gone to South America. If the cattle industry is going to be allowed to decline in the United States, we shall be forced to pay higher prices for beef in the future than theretofore. Not so very long ago our

country furnished a great deal of beef for Europe; Argentine now furnishes the bulk of it.

In Montana alone we could raise more cattle than in the early days. However, I do not believe in a few men having all, and, on the other hand, no ranchman can keep up the industry with less than one thousand acres and a little range.

So we can see by this that ranching is just as important as farming. They are two separate and necessary industries.

I am only a cowboy and no cattle king, and am working for the real interest of my western country.

Yours very respectfully,

FRANCIS FOX JAMES,
Western Range Rider.

Mr. J. A. Godfrey Has a Rejoinder

There is a mix-up in Oklahoma concerning the integrity of some of its citizens when it comes to dealing with Indian affairs. In our last issue we mentioned what certain persons thought of Mr. J. A. Godfrey, of Pittsburg, Okla. Mr. Godfrey has attacked the reputation of Senator Owen and cited the court records to prove his assertions. Anyone can find out whether Mr. Godfrey's charges are true by getting the county clerks to look over the records. Two cents invested in a stamp and a letter properly directed will bring the information. The last *Quarterly Journal* contained quotations reflecting upon Mr. Godfrey. And now he comes back and says he is "no calumny monger, no mercenary wretch, no political tool." He cites a long list of good men as to his character and reputation and says our quotations are libelous. Concerning Mr. Owen, he repeats: "... you know very well that if I had lied and slandered Senator Owen in my letter, Vol. I, No. 3, he would be only too glad to put me behind the bars, with a heavy fine attached thereto. No one knows better than Senator Owen that I have the court records on him . . ."

The Quarterly can not carry on a controversy. Our pages are not the place to punish men. We have given publicity to this discussion in hopes that justice would be achieved. We want a thorough investigation. Right is right, graft is graft, and lies are lies. What is the truth? Let there be some action.

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